

## Introduction

“And these are the names of the children of Israel, who came into Egypt ( **ואלה שמות בני ישראל הבאים** ) (מצרימה)” (Genesis 46:8). Behold, this is the second book in which [the Key of Names] will be revealed. It is sealed and signed with the Wisdom of the Names, and it is the threefold Name that should be opened with the key, until the passage will be open again. Therefore, whatever includes all of it appeared in its beginning. Every kabbalist knows that the book of the *Torah* is a complete parchment, and in the beginning of its pages [a number of] *Waws* should be written. Indeed, these six utterings should be six known pages, and their sign is ‘in *Yah* is His Name’ ( **בי"ה** ) ( **ש"מ** = 363 ). And their hint is: “Extol Him that rides upon the skies, whose Name is the Lord; and exult before Him” (Psalm 68:5). They are hinted in the first six utterings that are in the beginning of this second book, for we have marked them in their beginnings. And [=] *WShYH"M* ( **ושביה"ם** ) is their sign. And nevertheless, they are combined with [=] ‘in *Yah* is Name’ and they are the sign of the Messiah. These are their six verses: *Bet* is from “In the beginning ( **בראשית** )” (Genesis 1:1); *Yud* is from “Yehuda ( **יהודה** )” (Genesis 29:35); *He* is from “That came ( **הבאים** )” (Genesis 42:5); *Shin* is from “Names ( **שמות** )” (Genesis 2:20; 25:13); *Mem* is from “Proceeds out ( **מוצא** )” (Deuteronomy 8:3); and *Waw* is from “That I may speak ( **ואעידה** )” (Deuteronomy 31:28).

After these remarks, it is appropriate to know that these six awaken the knowledge of the sages of *Kabbalah* and show us the ways that would have sounded very strange to our ears, had we heard them from the mouth of the sages

of the research. For this is not a matter that will tolerate reason – to combine six utterings from the beginning of the *Torah* up to almost its end, and to take the first letter of each word and combine a letter with another in order to give birth to a threefold word. [This is accomplished] by taking their beginnings, such as the word *BY" H* (בִּי"ה, in the Lord), and another threefold word such as the word *ShM" W* (שֵׁם"ו, His Name), and continuing the generality by starting with the letter Waw, which is the sixth letter – a hint at the six millennia in whose beginning 'the Messiah' (הַמְשִׁיחַ = 363) will come and take pride in the knowledge of the Name. And he will say that the cause for his coming is [=] *BY" H ShM" W* (בִּי"ה שֵׁם"ו). That which was hinted about it in *Bereshit Raba* is not concealed by the kabbalists. Indeed, it is hard for any complete kabbalist to reveal this matter to anyone among the complete sages of Israel that did not put themselves in this way or tasted with it the flavor of the manna: "For they did not know what it was" (Exodus 16:15). All the more, it is a little bit harder to reveal it to the mob of the people. If it is difficult to reveal this to the sages of Israel, it should be difficult to reveal it to the sages of the nations of the world as well, and even to the philosophers, for they also neither saw the light in this way nor knew it. But only to the prophets, their sons, and their disciples that are drawn after them in it, it is appropriate, and not to their fellowmen, for they are the essence of the existence of the humankind. How can this long way be revealed to whoever asks to find the truth without labor and without endeavor? Behold, if you tell most sages, "Walk with me for a distance of a mile, or two, or three, and we will discuss a secret from the secrets of the *Torah*, seclude ourselves, and sweeten its flavor together", they will immediately answer: "Why should we go so far? Not! We should talk here where we can. If the teacher saw

that there is no need to go far, or that there is no essential benefit in going far, he should not have asked to go far, for he would not have asked for a distance while understanding that the proximity is enough. And he would not have asked to toil in vain".

This is from the rules of the ways of *Kabbalah*, for the receiver is compelled to receive what will be delivered to him from the mouth of his Rabbi and make an effort to remove what is in his potential into action without questioning [about it] according to the request of the ultimate essence immediately and quickly. For the things will bear witness for him in the end about the essence, little by little. But if one is told, "Come and [let us] seclude ourselves", and he says, "Not now, for I have [work] to do", he is not from the generality of those asking to prophesize. For me, he can be likened to someone who is told, "Come to such mount for your benefit, for it is for the desire of a concealed treasure known by those that desire it". And they do not reveal to him why he should go there, but just tell him to come with them. And he answered and said: "No!" – for he has [work] to do. And he abstains from going with them in order to earn one penny through his action [work]. And that penny causes him to lose a great treasure without him knowing this. Such is this hinted matter for me between the deliverer and the receiver, who is not worthy of the prophetic *Kabbalah*. This way is far in the essence of fairness from the opinions. So, how will this not be the cause for prolonging this book more than the other four books? For everything depends on the Names, and they are the resurrection. How will this not be a very strange matter? [Try] to tell the receiver, "Take a letter from the beginning of the *Torah*, a letter from its midst, a letter from its end, and renew one word. As such, connect each



letter with its friend, until one known rule [an understandable combination of words] will be born in two words. And there will be two witnesses for the truth of the entire *Torah* about the depth of its ways, and about its secrets and its words. All this informs us that there is nothing among us whose great depth, matter of its virtues, and ways of its wonders could be understood as easy as the words of the *Torah*, when we take them according to their truth and according to what they allow us to know in their paths concerning the ways of the Lord our God. Therefore, when we go deep in them more than this, each (man) of us will ascend more than the other. Whoever goes less deep is lessened, and whoever adds is added. And indeed, the addition of depth requires a wonderful keeping, and an order that is set upon integrity. If it were not so, that one that adds will lack.

### Portion *We-Eleh Ha-Shemot* (and these are the Names)

This Portion includes the matter of the birth of Moses according to its simplicities, the quality of his growth, the accidents, and his rescue from the decree of the Nile by Nissim and the daughter of the Pharaoh. It includes the matter of him killing the Egyptian and fleeing because of this from the face of the Pharaoh – from Egypt to Midian – the story of his wife Zipporah, the daughter of the priest of Midian, and the birth of his son Shem. It includes the matter of the cry of the children of Israel and their groaning to the Lord, and Him hearing their sigh and cry after the death of the king of Egypt. It includes [the fact that] Moses kept the flock on the mountain of God, Horeb, and that there the angel of God revealed himself to him. [It also

includes] the matter of the bush, what was said by the Lord to Moses concerning the Name of the Lord, what was announced by the Lord, the matter of the mission, the signs, the tokens. So are all the other matters that determine the simplicities of the matters, and they are not strange to be received deliberately. Indeed, what should be discussed about this – and it is a wonderful matter – should be announced to every great intellectual according to our intention, will, and choice in the matters of this writing. It is that we should first discuss the essence of intention, will, and choice. And we should combine them according to what is appropriate and separate them according to their essence and accidents. For we do not need to recall the simplicities, after we have recalled from them in the first book what is enough to bring to evidence what appears in the rest of the book. For from what we have recalled the intellectual will understand what we have not recalled from the concealed matter – and all the more so from the simple matter. Therefore, we will discuss only what will be useful for the intellectual in order to understand the concealed in both kinds [of investigation] – one according to the research and the other according to *Kabbalah*. Also, what we will discuss according to these two matters is by a general way, for we already said that the particulars are endless. Since we should discuss the generalities, we will say that what should be revealed in this Portion is the matter of the prophetic generality. For, behold, Moses our Rabbi of blessed memory revealed [something] to us in this Portion concerning the matter of his prophecy based on its beginning. And therefore, we will inevitably begin to discuss the essence of intention, the will, and the choice, which are the beginning of prophecy for man. Their sign is “One ‘*Cherub*’ (כְּרוּב = 228) at the one end, and one [=] ‘*Cherub*’ at the other end” (Exodus



25:19). So will be the two *Cherubim*, and their root is *KR"V* (כ"ר"ב = 222). And their secret is 'intention, will, choice' (כוונה רצון בחירה). Behold, the secret of the saying of Ezekiel – who said in the beginning of his prophecy, "As I was among the captives by the river [=] 'Chebar' (כב"ר) that the heavens were opened, and I saw visions of God" (Ezekiel 1:1) – was [=] 'already' (כב"ר) known from this.

I would like to inform you here that the intention is [to explain] a matter that comes after the thought, which is called a counsel. It is known that every counsel is a thought, but not every thought is a counsel, for the counsel is a right thought corrected according to the opinion of its master. And it is that which reaches the ultimate thing/essence from the many [other] thoughts. It is that through which its master will aim at the one essence and try to remove his thought from potential into action. About this, it was said: "Every purpose is established by counsel" (Proverb 20:18) – i.e. counsel will be established by many thoughts. If so, the intention is an outcome of the counsel thought in the heart in many ways, while will is a matter born from the intention. The choice is a unique essence for that which is in potential and is asked to emerge into action. Therefore, it was said: "Before the child shall know to refuse the evil, and choose the good" (Isaiah 7:16) – teaching that there is no choice other than against refusal. As it was said: "Therefore choose life" (Deuteronomy 30:19) – for the refusing person deserves death. The things called choices are one of three kinds in general, and they are life, good, and blessing. Against them, there are three, and they are their opposite: Death, evil, and curse. They are those about which it was said: "See, I have set before you, etc." (Deuteronomy 30:15). And there, it was said:

"The blessing and the curse, which I have set before you" (Deuteronomy 30:1). As the way of a counselor, Moses of blessed memory said with the right counsel: "Therefore choose life, that you may live, you and your seed" (Deuteronomy 30:19). For this is the essence aimed at by all the choices. The sign of the evil ones is: "The work of the 'weaver in colors' (רק"ם = 340)" (Exodus 26:36). And the intention is that man should aim at a thing or two and this will be [done] in two periods, and so is the will and so is the choice. If so, it will be compelled from this that we should drop each of these three matters upon the three parts of time that indicate the past, the present, and the future. How? Concerning the intention, we will say: "Such person aimed at studying such wisdom yesterday, and such person still aims today at studying such art". As we shall say about the will: "He desired, he desires, he will desire – yesterday, today, and tomorrow". Likewise is the choice, as we will say: "He chose, he chooses, he will choose – yesterday, today, and tomorrow". Behold, he aimed, desired, and chose in that order. Concerning the past, there are three matters, and they resemble in the subject. And this is because they imply a continuation after their action is found in the potential of mankind. And the effort for bringing them out into action is called quickness. Usually, one man is quicker than the other, and this will be divided among them according to their nature, habit, and intellect. Likewise, the one that aims, desires, and chooses now continues their matter. And so is the one that will aim, desire, and choose further tomorrow – continuing. Indeed, we should distinguish in this among them, whether the action is in potential or in action. And we will say: "He aimed and did"; or "He aimed at doing so and so and did not do it"; or "He did already what he aimed at doing". For the word 'to do' (לעשות) is a source that is recalled in



the three tenses. We will say: "He aimed at doing and is aiming at doing". And so will we say about 'he desired' and 'he chose'. But with an order in the combination of the action/verb, we will say: "He aimed and did; he desired and did; he chose and did" – aiming and doing. And doing means "Doing, choosing, and desiring". Behold, they are the past orders about the existence of the action that was already done, and the present orders about it being the action of the deed while it is done. Indeed, you may say: "He will aim and do, desire and do, choose and do". This will refer to the human potential ascribed to him, for he has a potential [found] on him that should be brought out into action. And indeed, it is the future. If so, it is a possible [thing]. And from it, there are a close potential and a far potential. When it will be said about such person that he aimed, it will be immediately known, since it already passed. And this was understood from the word 'aimed'. The aiming that is in the heart, as their [of the sages] saying, "One increases and one decreases, but the important thing is for him to aim his heart at heaven", shows that the aiming is a potential carried in the heart of man. He said thus with all his potential and with all his aiming. And the counsel is a power that is carried in the kidneys. When the heart sends the thought to the kidneys, they give it counsel for its master toward the right. Therefore, we said that the counsel is a thought corrected according to the heart of its master. And therefore, the counsel hangs between yes and no. 'Aiming' is a thought that is combined a little between the feeling and the imagination. Therefore, most animals aim. The will is a drawing that is combined a little with the aiming. The choice is a matter that is only ascribed to someone that has an intellect. And therefore, the choice does not fall upon a potential without speech [action]. The choice is a thought

and a drawing combined with the feeling, the imagination, and the intellect. This is because the human achievements are of three kinds: The first kind depends on the five senses and is called feeling in general – and it is a matter of external achievement; the second kind depends upon what will rise from the senses after it [the matter] is achieved by the senses and is thinner than the feeling, even though it chases the others and is called imagination in general – and it is a matter of internal achievement; the third kind depends on what was achieved by the feeling and the imagination together on one side, and it does not depend [only] on one of them on the other side – and it is called human intellect in general. It is a matter of achievement that is thinner and deeper than the imagination, and it is its judge in order to confirm and concentrate it. All these three potentials are potentials in the bodies, and the *Nefesh* is their root. The organs of the bodies carry the feelings, and they are known to all. The potentials are hearing, sight, smell, taste, and touch, and their organs are known. Indeed, the imagination is carried by the heart, and the brain draws it and gives it to the heart, which understands a thing from the midst of another. And so it is also for the imaginary mysteries. The intellect is ascribed to the *Nefesh*, for it cleaves only to it – and not to another thing. And there is another achievement there, which is special and ascribed only to a few people in humankind. And it is that they receive it from that which is neither a body nor a potential in the body after the completion of the human feeling, imagination, and intellect. This achievement can be achieved without the use of bodies, but not without the use of the potentials in the bodies. Behold, the one that achieves these three achievements together will imagine it like this, for he will imagine the perceived, the imagined, and the learned. And therefore, it will never exist while



waking up or being completely awake. But for the achiever, it will be in the likeness of an actual reception, and this achievement is called a dream, or a prophecy. The matter of our saying 'a dream' is not as the other ordinary dreams, but rather a dream of prophecy – i.e. a weak prophecy that did not grow strong for the one that sees it in the essence of strength.

Indeed, the complete prophecy is also [based] on many rungs, and it is [exists] according to the way that the one achieving it immediately sees that his achievement is the achievement of prophecy and it comes to him from his environment, and not only from his own potential. It is as the one that realizes by touching a warm body that this body is warm, and he says that its warmth does not come from him, for he has touched it, but it [the warmth] comes from it [the body]. And indeed, he achieved it through the potential that he had upon it for achieving it during the act of touching. So is the one that achieves the prophetic speech: He will achieve that this thing that he achieved is not from him, but from what acts within the thing that he achieved. And know with this that he only has the potential to receive its matter. Therefore, he will achieve from it only according to the measure of the potential that he has upon it, and according to the measure of the abundance that comes to him from the side of the abounding [matter]. It will be inferred from this that this thing comes with great weakness to a man the first time that he begins this achievement. And he will receive it with a great fear due to his scarce habit on it, until this matter will grow stronger for him after a while. And when it will grow stronger, it will have many rungs. Therefore, he will first see imaginations, metaphors, and riddles that are strange and deep for him, until he will become used to the achievement and see one

or many angels in weird imaginations – with him knowing that an angel is without likeness at all. And he will listen to his words, or see the Lord, or hear his words through the likenesses of the Glory, which are also without likeness. That which is seen will always change for him, sometimes with a great change and sometimes with a small change. It is possible for him to see many times the matter that he is required to know from the side of prophecy in renewing ways, due to the fact that the vessel is weak – and it is the power of imagination. Sometimes, the seer will see weird and alarming shapes because of the evil in the ways of the people of the generation, for all the prophetic sights are intentions that come from the Lord to inform the prophets about the essence [means] of achieving the Lord by humans. Therefore, some of them will be informed by the Lord – blessed be He – in order to remove them from any side of confusion, and to have their share in the life that is destined to the whole and good righteous ones. Some of them will be ordered by the Lord about His way of keeping them and human beings, and He will wish them to reveal this to the people either in writing or verbally. Some of them will receive tokens from Him to give a confirmation the people to which He sends them, [so that they know] that they speak according to the Lord. And some of them will be sent by the Lord to rule upon the people with the Lord, such as Moses.

Since the matter of the ability of Moses based on the Lord was already known, it was already said about the Messiah: "And with the breath of his lips shall he slay the wicked" (Isaiah 11:4). And its secret is 'the evil inclination' ( **צ"ר** ) ( **הר"ע** = 575 ). Indeed, it was said about him: "And he shall smite the land with the rod of his mouth" (ibid.) – its secret being the end of the time of exile, whose sign is in the hand



of the Christian nation, which equals the sum of Daniel's saying [that is] one thousand two hundred ninety. And this is the sign of the 'earth' (א"ר"ץ = 291), and the sign of the word headings is 'truth' (אמ"ת = 441). There, it was said: "A letter that is inscribed in the writing of truth". And the hint at it is: "Truth springs out of the earth (אמ"ת מאר"ץ = 772)" (Psalm 85:12) – also hiding in its beginning the threefold word. The signs of the Messiah need to be neither as those of Moses our Rabbi of blessed memory, nor as the signs of Elijah and Elisha of blessed memory, nor as the signs of Yehoshua of blessed memory, but they should be greater than all of them. But they should not be as the Jewish and Gentile multitudes think they should be, for they have a renewal in [their] existence. For about this the renewal of the concealed [worlds] will be revealed to all, and it will be made clear that the keeping of the Holy Nation is greater than anything we can think about in our thoughts – and it is all the more so in the secret of the resurrection of the dead, which is a matter that will be renewed through the cause of the arrival of the last savior.

Concerning the one that considers that which was said about the matters of the last savior as he should do, he alone will understand from it the secret of the recalled last savior, for the sign of both is compelled to be in the Name of the Lord. The sign of the second combined letters hinted in the recalled words – upon which "Whose name is Y"H" (Psalm 68:5) is carved – will bear witness about a great secret. And it is that the secret of 'whose Name is Y"H' (משה הבי"א = 363) is [=] 'Moses brought' (המשיח). Abraham is recalled in these second letters: "In the beginning (ב'ראשית)" (Genesis 1:1); "Yehuda (י'הודה)" (Genesis 29:35); "That came (ה'באים)" (Genesis 42:5); "Names (ש'מות)" (Genesis 2:20, 25:13);

"Proceeds out (מ'וצא) (Deuteronomy 8:3); "That I may speak (ו'אעידה)" (Deuteronomy 31:28). These are a few powerful tokens about the matters of the appearance of prophecy, about its keeping, and about these matters, which are brought in these ways hinted through Names that appear to all the prophets – revealing themselves to them and revealing themselves to the eyes of their hearts according to ways thought in their intellect through the power of the Name. Some of them are straight, and some changed with many changes and with exchanging matters, and they came into our hands. This is the superior virtue that man can reach in its completion after aiming at achieving it with a wonderful intention and desiring with a craving desire to reach this virtue for the honor of his Master alone. And he should choose the achievement of this goal with an aim of choice in which he will not doubt. And he should detest all the pleasures of this world except for this [craving for prophecy], and ask to delight in the brilliance of the Divine Presence in his life – and all the more so after his life by finding the Life of life, which is eternal without a break. If he will delight in any vain matter related to the matters of the vanities in this world, he will think about that [holy] delight as it is the same, for it is accidental and vain, taking place and halting in its time. And he will use it based on a compelled or useful need. Indeed, his thought should be always addressed to the recalled achievement, until it will not be forgotten from his heart at any time – and even when he delights in other things in any way that they are. For, when the thought grows stronger about a unique thing through a brave craving, man will find that he cleaved to that thing while either being awake or dreaming, until the thinker and the desiring man will draw it. For that thing will always be with him and drawn before him as it is, after he will achieve in it



that which he achieved – either little or a lot. For the nature of desire is a satisfied quickness, joining the desire between the desiring person and the desired thing. This is the matter of the true achievement that brings to the strength of desire. If so, behold, the study brings to the achievement, the achievement brings to the intention, the intention brings to the will, the will brings to the choice, and the choice brings to the hands of the eternal life. Indeed, the study brought to the achievement included in it – the study of the *Torah* – with wisdom, until the one that studies it will return to be wise; and with understanding, until he will return to understand one thing from the midst of another – i.e. he will understand that which he did not study from the midst of that which he studied; and with knowledge, until he will return to know the generalities that should be known by every sage and one that understands, by delivering the chapter headings of the matters. This recalled achievement is called by us “a drawing of thought”, and it includes all the general achievements.

There is no need to lengthen it here in this place according to our intentions concerning it. And it is because we have aimed here at informing about the matter of the Names and how they bring [us] to the recalled achievement – everyone that is complete in his *Middot* through the completion of his formation after much study of the teachings of the *Torah*, until he receives from it, and becomes a sage and an understanding [man] due to it. After that, he will prepare himself with a desiring intention in which he has already chosen something more important than all the things in the world. And he will achieve it by secluding himself in order to achieve that which he can achieve from it. He will always add to it strength after strength, as Moses our Rabbi of blessed memory did

concerning this achievement itself. For with it he ascended and could receive from the Lord the Divine Word mouth to mouth, as it was said about him: “With him do I speak mouth to mouth, even manifestly, and not in dark speeches; and the similitude of the Lord does he behold” (Numbers 12:8). The complete kabbalist recalled about it that, due to “*Mid his face*” (Exodus 3:6), he was rewarded, and due to “*Afraid to look upon*” (ibid.), he was rewarded with “*And the similitude of the Lord does he behold*” (Numbers 12:8). For this is the judgment for everyone that asks for the achievement by looking at those divine matters, which are concealed from most sages. The fear of sin should precede his wisdom. And then, he will be rewarded with a sustained wisdom. Behold, the [issue of the] sin is that he should fear that the imaginary drawing [in his mind during the meditations] might cause him to sin, for the matter of the drawing falls upon anything that man can draw – either its existence, essence, or accidents in his thoughts, either in potential or in action, either in essentially or accidentally, either in affirmation or negation. Some are an emotional drawing, some are imaginary, and some are intellectual. The emotional [drawing] is the [kind] that is achieved through one of the five senses, which are the sight, the hearing, the smell, the taste, and the touch. Each of these emotional achievements has a known border according to the one that perceives and that which is perceived, and according to the power of the emotion that is in each man carrying these potentials.

If the seeker wishes to achieve through the emotion in order to bring out of its border the potential, the ability will return weak to him, until he will not be able to stand anymore on its first border. For he tried to move the emotion toward the crossing of its border, and then the



sense sinned with its drawing. Therefore, some of the picturing persons will achieve the matters according to the sin of emotion, for the shape of that which they are figuring is not so. That drawing will be called a false drawing. And therefore, we should not base ourselves on it. Indeed, the right drawing is that on which we should base ourselves. And when the Word is right, it is right only when the nature of the general or particular existence is true and right with it. So, you might say about action that the particular thing hinted in it is man, and his name is Adam, for he is one of the human beings – either small or large, male or female. Behold, this existing man is a particular, but the name falling upon him [i.e. his name] is general. And every particular [being] deserves to be called by his own unique name, until he is distinguished by it and recognized by those that recall him by that name. But because there is no power in the word of man to achieve this – even in the species – it is all the more so in the details. Indeed, the details were named after the name of the kind, in order to gather each kind under the intellectual drawing from the side of its general name. It [the general name] will be made known in the emotion of each of the details of the kind, until the perceiving person will know that this perceived thing is man by way of metaphor – or an ass, an ox, a horse, a monkey, etc., from all the animal kinds drawn through a particular drawing that determines each kind.

It is known that many times man will see details of kinds that he never saw before. And it is compelled [from this] that he thinks and says that, as there are things in existence that he saw in detail and he included their kinds in his intellect, so it is possible for things to be in existence that he never saw before, which indicates their kind. Behold, it is also possible for him to hear their names from the mouth of

people that either saw them or heard about them from whoever saw them or fabricated names for them from his heart. It is known that this should neither be confirmed nor negated, for we cannot achieve all the natures of existence. After we feel a few details that testify about their kinds, we change their shapes according to the combinations of their tempers, with us knowing in general that the matter of everything that has a shape and already passed, stands today, or will be found in the future in this lower world is the distant primordial matter that includes everything. And the closer one is the matter of its elements, which is combined and tempered according to the essence of the shape of each of the kind's details. Each kind has merits, accidents, and differences through which the kinds and the details are distinguished from one another and combined with one another in a few others – and this is the wisdom of nature. Naming those existing [entities] is the wisdom of logic. And therefore, we need to receive the names by speech based on our intellect, recognize the details of those existing [entities] according to our feelings in nature, and achieve the generalities of their kinds through our intellectual drawings. The name will be as that which the name is attracted to after it comes into existence, and the existing [entity] will unify with the speech and the drawing that draws it. And this is the emotional matter that we recalled. Indeed, there will be more mistakes and questions in the imaginary drawing among most of the figuring persons, for this drawing is concealed, and its names are also very concealed up to the point that a mistake about the essence of God – blessed be He – will creep in the hands of the thinkers – i.e. in the drawing by which they think to draw His essence. Many false names crept about it on every side, distinguishing themselves in their increased lack in the wish to speak about His essence. This also



happened to them when they wished to determine His titles. And so, there is no wonder if in that which we find something existing from Him – blessed be He – in the *Nefashot*, the intellects, and the spirits, some mistakes crept, and it is all the more so in that which He and most of His matters are about – with the purpose to conceal from all that which is found [in the higher worlds] beyond Him. Behold, it is known by every intellectual that we have no achievement about the essence of the Creator – blessed be He – and there is no one in existence that knows what He is besides Himself. Indeed, His Names showed us a little of His ways, and they will provide us with information according to the essence of the nature of mankind. This imaginary drawing is that which causes whoever errs to make a mistake in the way of thoughts. And it will derive from the matter of him achieving whatever he achieves, after the matter is concealed from his senses. It is as a dream from the midst of that which he achieved through the senses, and he will draw drawings that have no [real] existence at all and drawings that truly exist. Every complete [man] knows that there are many drawings that are drawn by the imagination as if they existed, and yet it is impossible for them to have any existence according to this nature found today in us. Indeed, they will think that there is a possibility for those thought matters to exist based on the ability of the Lord by the decree of His wisdom or by a way of wonder. This will happen to most sages, for the human wisdom concerning the knowledge of the ways of the Lord was not completed for them. Behold, the existing matters are compelled into existence by considering their causes, and the lacking persons are prevented from existence by considering the truth of those that exist, which determines the lack in nature of the lacking from the entire existence. And the possible ones are those that today also

lack in the details of their kinds, but their generalities are found in the compulsion of existence.

For behold, all the kinds exist. And therefore, those endowed with imaginations had to draw the demons as actual, lacking in their details, and existing in their kinds. Names and oaths were renewed for them in order to subdue them by the power of man. Admittedly, they have existence – with no doubt. And their details are actual and lacking, and their kinds exist. And they are from the generality of the potential of this lower world, and the potential of humankind is above their potential on one side and below it on another side. And the Names and the oaths compel them to be below the human power. But with all this, it is appropriate to deny that which they resemble to in their own essence, the accidents, the merits, and the differences, after the nature of existence denies it. It is that most of the people think that the demon – with it having a body that has matter, shape, and many titles – has merits, for it changes anytime it wishes. Through the matter of its existence in detail, it [the demon] receives all the shapes, removing a shape in an instant and taking on another in an instant. The thing resembled this through the change of its shapes, standing in its will – as the deed of man is his ownership in everything that he is capable to do while he is still alive. It is thought that sometimes it will resemble man and sometimes one of the animals. And sometimes, its matter is combined out of two shapes and is in the likeness of an ox that has wings. And sometimes, it has many heads and changes its shapes as it wishes, resembling one of the existing [beings] or dressings up in a shape that lacks from existence that is thought to exist. And it is said that it knows the knowledge of every man. Our sages of blessed memory removed us from all this error, for



we wished to receive from them the truth. And they said: "Six things were said about the demons, three as humans and three as ministering angels: Three – being fruitful and multiplying as humans, eating and drinking as humans, and dying as humans; three – flying in the air as ministering angels, seeing and not being seen as the ministering angels, and knowing the future as ministering angels". There, they said another six things: "Six things were said about human beings, three as beasts and three as ministering angels: Three – being fruitful and multiplying as beasts, eating and drinking and spilling secretions/chewed things as the cud as beast, and dying as beast; three – walking upright as the ministering angels, speaking the Holy Language as the ministering angels, and knowing their Master as the ministering angels". This is what I found in the words of the holy Rabbi of blessed memory, and it is scattered in other places differing from this in a few words and in a few formulations. But nevertheless, all is aimed at one intention, and [even] with the exchanging things the matter is one.

I also found there one matter that is from this kind itself, but it answers about the powers that come from a few planetary matters. This is what was said there: "This is what was taught by the sages: A man should not go out on the night of Wednesday, on the eves of *Shabbat*, or on the conclusion of a holiday, for *Igeret* (אגרת, a demon) the daughter of Mahalat [the daughter of Ishmael] comes out together with eighteen myriads of messengers of hindrance. For Rabbi Akiva said that each one has the right to hinder". Many things like this are found in the *Talmud* in many places, but in the remembrances of sorceries they are found in innumerable places. Behold, the matter of the magicians and sorcerers appeared explicated in the *Torah*,

and most of their potential was interpreted in it through signs and tokens, as it was said about most of them: "And the magicians did so with their secret arts" (Exodus 8:7). And it was also said about their secret arts through "The flaming sword which turned every way, to keep the way to the Tree of Life" (Genesis 3:24). From this, all was revealed, and the existence of these matters that are potentials was clarified. Some of them come from heaven through the Sun, the Moon, the stars, and the zodiacal signs, and some have their generations from the elements themselves. Some of them are spirits, which are called pests, demons, fiends, etc., according to their actions. And the witnesses are their existence and lack [of existence].

After this, I will reveal to you enough in general to satisfy the thirst of your heart and the heart of every complete [person], since you desire to know the truth. It is that you will know that this lower matter – which is worthy of being called a pest, a demon, *Satan*, evil inclination, and angel of death – exists, for everything after [the fulfillment of] its purpose reaches a complete loss. Even though it does not occur only in one time, it will not be the same in any other time according to nature, for the matter in it takes off a shape and dresses in another. For what is the use of a thing that exists [only once] in its time? For all the days of its being resemble a small hour and a small instant. And so, Solomon said: "Yea, though he lives a thousand years twice told, yet has he seen no good" (Ecclesiastes 6:6); "That an untimely birth is better than he" (Ecclesiastes 6:3). And he said: "For he comes in vanity, and departs in darkness, and the name thereof is covered with darkness" (Ecclesiastes 6:4). All this is due to the evil matter, for that which is created from – its generality – is not in the consideration of its truth. For, behold, it is good in general,



but it is called evil in the consideration of the particulars, which are the details of the kinds renewing and existing from it. And it is good for them that the entire existence is in its generality, and it is good also for the particular as long as it exists. Its lack is bad for itself, and its lovers are based on the thought that it lacks from its existence. How could a thing like this not be called a pest and a damage? For the matter of these lower things was interpreted by an educated token. For some act upon others, and they are acted upon by the accident; some of them act upon the accident and are acted upon by the essence; some of them act upon a close or distant potential; and some of them act upon the action. All of this occurs to the elements and to everything that was combined from them. The matter of man, demons, beasts, ministering angels, and their merits recalled in that which we discussed will be known from the questions that they used to ask each other.

It is known that the recalled man and beast are revealed and known by all with their merits, which are in equality in three things. And they are existence, food, and lack [of existence], for these are the beginnings of their existence. And they are a beginning in the midst of an end. This is the matter of their saying to be fruitful and multiply, eat and drink, and die. Behold, it was recalled that in the three of them the demons resemble the human beings. And if it is so, they also resemble the beasts in those three matters themselves. This is the matter of the potentials and the spirits that we recalled, for being fruitful and multiplying are matters that refer to existence, birth, and the renewal of a shape set into the matter. Even though this [matter] falls upon the layer of seed, behold, it also falls upon the plants. For here, it was said about them: "And fruit-tree bearing fruit after its kind" (Genesis 1:11). And they also multiply.

This is the way of the inanimate and the elements themselves, for, behold, their particulars and details come into existence. And every being lacks, and every lacking [entity] is a being. The matter of death is the lack of shape and its absence. Indeed, what appears from this questioned matter is that among the demons and the angels there are concealed matters. And were used to question about the human beings in three things, and the human beings questioned the angels in three things. [And they] compared the demons, the human beings, and the beasts with three [matters], which are existence, food, and lack [of existence]. The spirits of human beings, demons, and angels were compared with three [things], which are movement, speech – which determines the knowledge – and recognition of the essence of the unseen seer. And the imaginations blossom into the air, and the intellect speaks the Holy Language. And with it, it knows its Master, and because of it there are intellect and knowledge in the *Nefesh*. This remark is enough for whoever grows wise in these matters and all that resemble them, in order to know through it the essence of the demons and their actions, make for them amulets filled with Holy Names written in the Holy Language, and drive them away from the Holy Nation.

Indeed, after this wonderful remark we should inform [you] in which way the Names should be recalled, and how they should be written in order to drive away through them the demons and the pests, and catch them in the net of the intellect, until they will receive it as their king. It is appropriate to discuss first the intellectual drawing, now that we talked about the perceived and the imaginary [drawings]. And then, we will recall the matter of the Names and their virtue, and how those who know them do



due to the fact that they truly know them, are worthy, and prophesize in the Name of the Lord – blessed be He. We will inform about the inferiority of the thought of those who think that the will of the Lord is to perform wonders that transcend the intellectual questioning and nature, through the knowledge of the Names and by recalling and writing them. [We will do this] in order to remove the lovers of truth from the imaginary and thought drawings, drive them away from false hopes, and bring them – with the help of God – to the knowledge of the intellectual drawings in their truth. And [we wish to] bring them closer under the wings of the Divine Presence, until they will delight in its brilliance in this [World] and in the [World] to Come. The beginning of that which we will discuss concerning the matter of the intellectual drawing is that, as it was said, everything called a learned [drawing] is the thing that will be learned from an intellectual teaching it in action, even though some of it is taught in potential to the carrier and the carried. Indeed, the one carrying the intellect either in potential or in action is a man from the details of humankind, and the one carried in potential or in action is a generality from the generalities of the kinds or types. If so, the intellect itself is that which carries him in potential or in action, and he will be called intellectual in a close or distant potential or action. Our words here concern only the details of the lower World and their kinds and types, and not the matter of the intellects carried by Wheels [those that are under the influence of the stars] or the matter of the intellects that are separated from any matter [those that have a higher spiritual level and are not subjected to the start] – and all the more so not about the Lord, blessed be He. Therefore, our words concern [only] the masters of the possible intellect – i.e. those that have in their midst the potential to receive the intellect from the abundance of a separated

intellect, which is the last of the separated intellects. And this one that receives is a detail among the details of mankind alone. It is appropriate to recall the quality of the one that receives that intellectual abundance according to the way of the sages of the research and according to the way of the *Kabbalah*.

Indeed, according to the way of the sages of the research, each person of mankind has an intellect in potential from the side of him having a speaking *Nefesh* – through this, he was separated from all the other animals in nature – and from the side of the persons of mankind having a matter that is purer than all the other details of the kinds of animals. It is that in every thing with which the kinds of the existing persons were combined from this matter – having a surpassing combination – the natural shape becomes revealed in its action. And this has more virtue compared to how it is revealed in that which preceded them in nature. The matter of the combined [matters] preceded the simple [matters] with a greater precedence in virtue. And the inanimate was less in virtue than the vegetative, and it preceded it in nature, but not in the time of the existence. The vegetative was less in virtue than the living, and it preceded it in nature. And the living was less in virtue than the speaking, and it preceded it in nature as well. It was found that man is the essence of those existing [beings], which are combined from this matter that has the four elements – which are fire, wind, water, and earth. And he is combined more than all, and all precede him in nature, but he precedes all in virtue. This is because the matter of everything that is more combined is more purified, and it receives an excellent shape abounding with a cleaner, purer, and more refined matter compared to those preceding it. Man was divided into details and not into



kinds. Truly, concerning the living, the vegetative, and the inanimate, each one of them is divided into many kinds, and their details are separated with many accidents from each other. But each kind has a single matter, and it is also in each single and general shape. And the kind has merits through which each detail among its details will combine with one another. And there are merits that include many kinds. Each kind has a difference, according to which it will be said that it was separated from all the other kinds. And some of them have personal differences, which none of the kinds will share with its environment. There are differences that are an accident for the kind, and it [the kind] will share it [the accident] with many kinds. The details are perceived and the kinds are learned. And the accidents include many kinds. And in the entire existence, there is either an essence/object or an accident. The matter of the essence/object is the thing by which this unique existing man will be called. And therefore, with his matter that carries his shape being an essence/object of a thing, the researchers did not ascribe to him a name of an essence/object with the completeness that they ascribed the shape by which he is distinguished from his fellowmen – i.e. from the rest of the details of the other kinds, except the detail[s] of his kind. All this was a matter for all those that exist, and it occurred to them in the nature of the matter and in the nature of the shape.

When this was so, the Wisdom of the Creator – blessed be He – decreed – when He created all these kinds – to set the potential in each detail from the details of the kind. Through this, its kind will be kept from the lack of all its details, for this detail from this kind exists, and its nature decrees that it has to lack after a while. Without this potential in the detail, the entire kind would be lost. And

furthermore, it will be inferred from this that the detail could not exist according to nature. Each of the powers of existence will not escape from being a potential of an essence/object – which is a shape for the matter – or compelled from the existence of the shape, or an accidental power that is compelled from the existence of the matter. Or it might be the matter itself, for it is an essence/object carrying the shape and its powers. The qualities that preceded this matter are two for each of these four elements. And therefore, they were eight, despite they are truly four. Two are for fire – heat and dryness – for fire is hot and dry in nature. Two are for wind – heat and moisture – because wind is hot and moist in nature. Two are for water – cold and the moisture – for water is cold and moist in nature. Two are for earth – cold and dryness – for the earth is cold and dry in nature. Behold, the elements were blended and mixed in these four natures, and they come into existence due to themselves and into the lack [of existence] due to themselves. How? Behold, fire and wind, which is the elementary air, are joined in the nature of warmth. And hot falls in love with the [other] hot, for they are of the same nature. Even though one overcame its friend with strength, behold, the weak is drawn after the strong, for they are of the same nature. This was not separated from that, but only with [a different] strength and weakness in this thing. A thing cannot come into existence from another until one lacks, as the blood cannot come into existence unless the food eaten by the living being lacks. And the thing will be lost only with the lack of its shape and matter. Indeed, with the loss of its accidental accidents, the lack of shape will not be compelled by it. But with the loss of its accidents in the object, the shape will continue in some of them, and it will not be drawn in others. This occurs to those having simple



combinations, which will not be so for the elements, for these elements are four Wheels. Three surround one; two [surround] two; and one [surrounds] three. This is because concerning fire, air, and water, the three of them surround the earth. Fire and air both surround water and earth, and fire surrounds air, water, and earth. We find that three of them surround and three of them are surrounded, while one of them surrounds but is not surrounded. And one of them is surrounded but does not surround. The two in the center of the surrounding and the surrounded – i.e. the midst of the superior and inferior elements, which are fire and earth – both surround and are surrounded. And the nature of the two superior ones that surround the two inferior ones is ascension and lightness. There is affection between them from the side of heat and hatred from the side of their two opposites, for fire is dry and air is moist. And about them, they will lose when part of them overcomes a part in which their kinds exist, as the kinds combined in other kinds that exist and do not lose [the existence]. For they are learned things – they have existence and do not have existence except [within] the intellect. Therefore, it should be said that what we [actually] perceive from the elements is their details, and not each kind of them in its generality. The details of their parts resemble the details of their combination, and they are those that will receive existence and losing [of the existence]. It was found that between the parts of fire and air there is a natural love and a natural hate. And so it is between water and air. But between fire and water, there is a natural hate, and there is no love between them in the world. And so, there is a natural hatred between air and earth, and there is nothing between them in the world. The hating ones are far from each other, but the loving ones are close to each other. Behold, there is hate among them all,

but love is not among all of them. And the inferior two, whose nature is weightiness and descent, hate the superior two, whose nature is lightness and ascension, even though they are bonded to each other lengthwise and crosswise. The unique nature to fire is the essence of heat; the one unique to water is the essence of cold; the unique one to air is the essence of moisture; and the unique one for earth is the essence of dryness. Dryness is included in the superior and the inferior ones, but moisture is for the middle ones. Cold is for the inferior ones, and the heat is for the superior ones.

Now, see the wisdom of nature, its sequences, orders, and wonderful matters. And this wisdom is called by the sages of *Kabbalah* the wisdom of the Work of Creation. When these four kinds of combinations were combined from the four simple elements, they were compelled to resemble each other. And the lower one, which is the inanimate, resembled the lower [planet], which is the earth. The [kingdom that is] close to it, which is the vegetative, resembles the element close to earth, which is water. And as the water surrounds the earth and is as a shape, and the surrounded earth is as a matter, so the vegetative is as a shape for the inanimate – and the inanimate is as its matter. Wind, which is close to water, is as its shape. And the living, which is close to the vegetative, is as its shape. And fire, which is close to wind, is as its shape. And the speaking, which is close to the living, is as its shape. Behold, as fire is as a shape for the three elements, so the speaking is as a shape for the three kinds of combined [things]. Therefore, the possibility of that which is prevented from the three is compelled to be that which the shape of the shapes of all elements is. Because man is one kind alone, the matters of his details were divided into



nations, until each nation was separated from its neighbor by many accidental matters – and not by a difference in the essence/object. It was compelled from this that the nation that has more knowledge of the Name than its friend – which is the knowledge called the achievement of the Names – will be a shape for the rest of the nations. And they [the nations] are all as its matter, and this is all according to nature. Therefore, we need to investigate through an intellectual research which nation it is from all the nations, for *Kabbalah* and publications are not enough in this in order to truly achieve it. For *Kabbalah* and the publications sometimes lead to great errors.

Indeed, what is included by all with no doubt is the perfection of each detail from the details of mankind that are created with a pure matter [i.e. the persons/details of the Holy Nation]. For they are much closer to receiving the abundance of the intellect with a greater ease compared to their fellowmen. But they require other perfections, which are the perfection of the *Middot* of the *Nefesh*, and the perfection in the consideration of all the wisdoms that should be known and achieved according to the achievement of the intellect. Therefore, all the researchers according to their ways should not keep the matter of the difference between a nation and another, for they seek the perfection from the details of humankind alone. And they say that the matter of the nation is general – neither private nor particular. The matter of a nation and another will be completed only when they will be completed. It is possible for them to achieve the achievement of the active intellect with a great thought after the increased knowledge in the matters that are appropriate for this, and after the increased effort in them through a strong and brave desire. All this that was said by the complete sages of the nations cannot

be denied by any complete kabbalist concerning these matters that we have recalled, for there are things among them that are interpreted with feeling, and some things that are interpreted with the intellect. And the perceived and the learned can never be denied in any way in the world. Behold, we have already said what the researchers say about the achievement of the intellect and admit to all. But indeed, we should add a few things to their words. And they are those that were not recalled by them and that were not known by our knowledge, but were received from the prophets, who are the achievers that are more excellent than all the achievers in this recalled achievement. And they did not know it as well from themselves, but they were taught by the Master of the whole achievement.

The things that we should add to their words, as we have received them, are that we call it in general Work of the Chariot concerning the knowledge of the Names, as we recalled in the first book. We will begin saying that man, due to the fact that the details of his kind carry the intellect in potential, requires the existence of the kind for the achievement. The matter will be closer when one nation will be distinguished in its way and drawn after it more than the rest of the nations. And this will not be from the side of an achievement that is possible for the entire nation, but rather from the side of the achievement that spreads within the nation (..) and is within it, with the dedication of one family or tribe to it in the likeness of the tribe of Levi, and with the dedication of many details [persons] within the tribe to the achievements that are closer to the Name. Because the thought, which is in the speaking *Nefesh*, is an abode for the intellect, the sages of *Kabbalah* called it the Holy Temple, and the intellect was called the Holy Spirit. This matter of the loyal Spirit, which was also called the



Kingdom of Heaven, is that which shows the prophets changing and differing appearances in the change of powers taking place in the achievers. Moses our Rabbi of blessed memory used to look at the actions of the Name in the beginning of his achievement, and he led the generality of powers needed to lead him toward the achievement. Therefore, in the beginning he likened all the matters to a shepherd leading the flock to a good place of pasture. And therefore, this matter itself appeared in the simplicity of his words concerning these matters. He said things about it as the one that tells what happened to his friend, and he began saying about this matter: "Now, Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said: 'I will turn aside now, and see this great sight, why the bush is not burnt'. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said: 'Moses, Moses'. And he said: 'Here am I'. And He said: 'Do not draw near here; put off your shoes from off your feet, for the place whereon you stand is holy ground'. Moreover, He said: 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob'. And Moses hid his face; for he was afraid to look upon God" (Exodus 3:1-6).

Behold, I have written all these six verses completely as they are, in order to inform with them about the matter of the beginning of prophecy of the Rabbi of all prophets – of blessed memory – and the quality of what he taught us that he first saw. He is the one that interpreted for us that he

was a shepherd for a flock in need of a leader, or his powers, or the powers of existence – and the simplicity states that it as flock. In conclusion, whether it is this or that, he ordered us that his leadership is that with which he led what he led after the desert, with his arrival to the mountain of God after the desert. So every complete man should do, until the essence of his intention in his entire leadership will be to lead them [the powers, or potentials] after the speaking power; until he will be complete and reach the divine virtue called the mount of God, whose name is Horeb. The place of the beginning of the virtues is called a Hareb (חרב), or Horeb (חרבה), and it is a Name derived from the matter of "And made the sea dry land (חרבה)" (Exodus 14:21). For 'name' (שם) is from 'desolation' (שממה), and Horeb is from 'dry land'. This is the secret of the flaming sword, which is the swiftness of the moisture that needs to dry when intellect is received, until its returns to be "Like the color of the terrible ice" (Ezekiel 1:22) – which is in the likeness of the firmament stretched over the heads of the living creatures. And it is the merit of the essence/object of the brain, where the pure, cold, pristine, and dry marble stones are. For the moisture ordered to prevent the achievement of the intellect, until it dries and returns to be strong, pristine, clean, immaculate, and pure as "As it were the body of heaven in its clearness" (Exodus 24:10) – in the likeness of the glass' body in its merit. So, it [the intellect] can combine for the achievement of the appearances of the mirror. For then the seer will see whatever he will see backward in the mirror. And therefore, 'dry land' (חרב"ה = 215) is in *Gematria* [=] 'behind' (אחור"י), and 'desert' (מדב"ר = 246) is [=] 'mirror' (מרא"ה) in *Gematria*. Therefore, we have received that the prophet will achieve this matter through his knowledge – i.e. the secret of 'the combination of the



letters' (צירוף האותיות) = 1214) that includes [=] 'seventy languages' (שבעים לשונות) in *Gematria* with [its] matter. Likewise, 'dry land' (חרב"ה = 215) is also equal to them in *Gematria*, and the secret of the seventy languages shows that they 'consider the three' (מעיינ"ת = 1224) as well as [=] 'tripling the consideration' (משלש"ת בעיין). The secret of 'combination' (צירוף = 386) is [=] 'language/tongue' (לשון), and the secret of 'the letters' (האותיות = 828) is [=] 'satiating' (משביע"ת). And with them, the secrets of the *Torah* were revealed, for they are [=] 'small glares' (ז"ה רורי"ת), [=] 'confounded rumination' (הרהור"ר ארור"ה) – i.e. they are [=] 'the desiring ones' (התאוו"ת). And therefore, they were combined, for the secret of 'the letter' (הא"ת = 412) is [=] 'a confounded' (ארור"ה) [=] 'desire' (תאוו"ה). And the [=] 'essence of light' (עצ"ם האור) comes from it, for it is [=] 'the figure of the luminary' (צל"ם המאור). And through its potential, it [=] 'shows its figure' (מרא"ה) (צלמ"ו). Behold, figure and appearance are with no doubt as figure and likeness. And indeed, *YW"Th* (י"ת = 416) concerns the secrets of [=] 'rumination' (הרהור"ר), and it is the source of merits, for its secret is [=] 'mount and mount' (ה"ר וה"ר). Therefore, the mount of God appeared here. And moreover, Moses was buried in mount Nebo and Aaron in mount Hor. And the secret of 'Moses' (מש"ה = 345) is [=] 'mount Meal' (ה"ר מע"ל), and its secret is 'the Name' (הש"ם), for that is the place of the Divine Virtue about which all those that consider it wonder. And 'the Name' (הש"ם) is [=] 'onyx' (שה"ם), which is a kind of precious stone. The name 'Aaron' (אהר"ן = 256) is a handsome mount, [=] 'appearing' (נרא"ה) – i.e. revealed – for his virtue is interpreted from the matter of the great

priesthood. If so, the secret of 'Moses and Aaron' (מש"ה ואהר"ן = 607) is [=] 'the light of the *Neshamah*' (אור"ר). This is [=] 'Aaron and Moses' (אהר"ן ומש"ה), [=] 'Moses and Aaron' (מש"ה ואהר"ן). It is the secret of the [=] 'First Man' (אד"ם הראשון). They are the light of the intellect, which is [=] 'the head of the Kingdom' (רא"ש) (המלוכה). If so, it is the Minister of the King, and [=] 'the essence of fire and water' (עצ"ם הא"ש והמ"ם), whose nature is hot and dry. And cold and moist were combined in it. Behold, they are those that speak to the 'Pharaoh' (פרעה"ה = 355), the king of Egypt, who is [=] 'the earth' (העפר"ר). And this is, "He makes peace in His high places" (Job 25:2). Behold, 'the head of man in the tail' (רא"ש) (אד"ם = 607) is the [=] 'First Man' (אד"ם הראשון). And behold, the head of man looks at the head and the tail. His judgment is the judgment of the First Man that was put in the Garden of *Eden* to dress it and to keep it by a complete speech. And the secret is to hear and speak it. And this is why it was said, "To dress it is the *Talmud*, and to keep it are the Precepts", for with the study of the precepts shall a man be complete, having a figure and a likeness.

Behold, we should quote the saying of the *Torah* about the first achievement of Moses: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush" (Exodus 3:2); and the matter of its saying: "And he looked, and, behold, the bush burned with fire" (ibid.). And at the end, it was said: "And the bush was not consumed" (ibid.). Our sages of blessed memory recalled this as being a metaphor shown to him by the Lord about how the Israel is regretful among the nations, and they are not Vessels. This is the complete solution of the metaphor for anyone with reason. And so, we shall also solve this



eminent metaphor and say about it that the bush is a name for a tree that resembles the straw with small stubbles in its leaves, from the side of the tree receiving the fire in an eye blink. And because it is like this, it should have been burnt instantly. Behold, from his saying that the angel of God appeared to him in a flame of fire out of the midst of the bush, it will be understood that the bush is the place of dwelling for this angel, and that it is with no doubt a Divine Power below the First Honor called God. This is why it was said about it: "The Lord saw that he turned aside to see" (Exodus 3:4). Indeed, the One that called to him was 'God' (אלה"ם = 86), and not *YHW"H* (יה"ה = 26), as it was said: "God called unto him out of the midst of the bush" (ibid.) – which is the place where the angel appeared to him. These are the three virtues revealed from the Writings, and they are: The appearing – which is the angel; the seeing – which is the Lord; and the calling – which is God. The three of them include the secret of the Divine Presence. And behold, 'a flame of fire' (לב"ת א"ש = 733), [=] 'a blaze' (שלאב"ת) as a blaze – and this is the place of the natural heat.

The secret of 'the bush' (והסני"ה = 126) is [=] 'a growing body' (גוף גד"ל) (...) – i.e. it uses, or you may say, touches, for it is not in the natural fire (..). And it is the matter that is close to man and is called *QY"A* (קיא"א = 111). It is the matter of the human layer of seed resembling in its existence the matter of the Wheels – i.e. for this came into existence from nothing and was also fire, which came into existence from nothing and came to be something called fire. In conclusion, Moses wondered about the great appearance, for he saw the natural and material power that includes the matter of the Wheel on one side – which is in the essence of literalness and its standing in its eternal

shape; and the matter of man – which is its opposite – on another side – which is in the essence of the combination, and its standing is not an eternal shape; and the matter of the four elements on another side – which is in its parts existing and losing [the existence]. And it is in the consideration of itself, neither existing nor losing. It has no existence in the essence of its truth, but only in potential alone. Therefore, it is learned – i.e. achieved by the intellect through the achievement of the kinds, the types, and the general matters that are learned, have existence in the intellect, and have no existence by themselves outside the intellect. They are not as the separated intellects, which have existence in the intellect and have existence outside the intellect. And it is an existence that is complete for themselves. It is like this for them, for they are not in a World that has matter, but their World is in them. And the difference that is among them and the multitude is as the shape of rungs, and according to the way of causes and caused [things]. Therefore, no complete names that refer to their essence will be given to them, but rather names that refer to their existence and action. If so, there is nothing in them that will be called either general or particular, for they are names said about those that have matter and shape, and about all their titles.

The secret of the first bush is about the superior one, the second is about the middle human one, and the third is about the last one, which is what is called the inferior primordial matter. And it is below all that is included in the natural existence by virtue. Behold, the potential of the intellect dwells upon the superior one; the power of the *Nefesh* dwells upon the middle one; and the power of imagination dwells upon the inferior one. Therefore, the existence of the power of imagination is as the existence of



the inferior matter, and it is neither in the intellect nor in the *Nefesh*, but below them in virtue. And its existence is from the side of the combined feelings. The one about Moses wondered more than all, and he separated it through his knowledge in order to know with it, "Why the bush is not burnt" (Exodus 3:3) – which teaches about the inferior matter, which he saw not being consumed because of the shapes that appeared in it. This is the secret of another thing: Concerning that about which it was said that God called him out of the midst of the bush, it [the bush] is the superior one, and it is the abode of the Divine Presence, as we have recalled. Therefore, He said to him: "Do not draw near here (...) for the place whereon you stand is holy ground" (Exodus 3:4). Its secret is 'the blood of the bow' (ד"ם הקש"ת = 849). It is [=] 'the root of blood' (שר"ש הד"ם), for everything comes from there, and its secret is [=] 'a sanctified vapor' (א"ד מתקד"ש). Therefore, He told him: "Put off your shoes from off your feet" (Exodus 3:5) – i.e. put off the shape you are wearing and dress up with a simplified shape that arises from the first combination. For the foot is wearing shoes, and it is called a shoe, for he wears it and chains the foot, when he surrounds it and puts it on. He taught him that, after he removes the habit – which is the shape that he wore in the beginning – immediately after the achievement the saying will come from Him – at first, from the general potential. This is why it was said: "Moreover, He said: 'I am the God of your father, the God of Abraham, the God of Isaac, and the God Jacob'" (Exodus 3:6). And then, it was appropriate to say: "And Moses hid his face; for he was afraid to look upon God" (ibid.). For in the beginning he looked at the bush and the fire – i.e. the matter and the shape. And he considered the matter of their connection and combination together. And when *Elohim* – which is

the superior powers that bond the entire existence and by which the speech revolves from the Lord to man – was revealed to him, Moses hid his face, which means his eyes: "For he was afraid to look upon God" (ibid.). For he was afraid to look upon those dreadful powers. When the Lord saw that there was still no power in him over the generality, He taught him the particular way, which he could achieve. And he returned to the Name of the essence/object that determines the uniqueness and the particular. The *Torah* said about this: "And the Lord said: 'I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their pains'" (Exodus 3:7). They are the three achievements of keeping: Seeing, hearing, and knowledge (ר'איה ש'מיעה (ידיעה). And their inverted sign is 'straight' (ש"ר = 510). And they are the secret of keeping. Behold, he inform us that this achievement causes the descent of the Divine Presence to earth, and even outside it, as it was said: "And I came down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite (הכנעני), and the Hittite (והח'תי), and the Perizzite (והפ'רזי), and the Hivite (והח'וי), and the Jebusite (והי'בוסי)" (Exodus 3:8). And their sign is – Kaf"Chet Alef"Peh Chet"Yud (כ"ח א"ף ח"י) = 127). the power of a living breath = 127).

After he showed us the way of achievement, and that it is in the *Midda* of Compassion for this Nation and in the *Midda* of Judgment for the others, he ascribed it to 'the two Names' (שני השמ"ת = 1111) that include the two *Middot* in *Gematria* and in the matter. And they are *YHW"V Elohim* (יהו"ה אלהים, Lord God = 112). And they include in their secret 'the brilliance of the Divine



Presence' (זי"ו השכינ'ה = 413), for their number is *Zain* (7) times *Yud"Waw* (16), and it equals 'sons' (בני"ן = 112) in the calculation. And they are [=] *Kaf"Waw Peh"Waw* (כ"ו פ"ו), whose matter is *Kaf Waw* (כ"ו ר"ו), as the expression of *Kaf Waw* alone. This teaches that what is judged with the *Midda* of Judgment has no stand – for the Name of God determines it – except only when the *Midda* of Compassion is combined with it. And the secrets of the Name of God are numerous. These are from them: "In the beginning God created" (Genesis 1:1) – in the beginning of the Work of Creation. And "Which God created and made" (Genesis 2:3) is in the end of Work of Creation. Behold, the secret of the word 'made' (לעשו"ת = 806) is that it is in *Gematria* also 'God' (אלהי"ם = 86), for it is [=] *Waw"Peh* (ו"ף), and its secret is *ThTh"W* (ת"ו = 806). And behold, you have [=] 'His bow' (קשת"ו). And its secret is the matter of the born [=] *AY"B ThShTz"G* (א"י"ב תשצ"ג), for from there the secret of 'the nature' (הטב"ע = 86) – which is [=] 'the Throne' (הכס"א) – was compelled. It is an appellation that includes [=] *Peh"Waw* (פ"ו). The matter of its secret in its sum is eighty-six: "For I was in dread of [=] 'the anger' (הא"ף) and hot displeasure" (Deuteronomy 9:19) – [=] 'brain and heart' (מ"ח ול"ב), brain [and] liver. Behold, eighty-six is the appearance of the bow, and its hint is: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the Glory of the Lord" (Ezekiel 1:28). "Eight-six combined" – this is [=] 'God' (אלהי"ם) and that is [=] 'life' (חיי"ם). And behold, *Elohim Chaim* is [=] 'a living' (חיי"ם) [=] 'brain and heart' (מ"ח ול"ב). And if so, behold, [=] 'the nature' (הטב"ע) is wise, for the Work of Creation is the matter of the wisdom of

nature. Furthermore, 'eighty-six' (ושש"ה = 1051) equals [=] *ThThRN"A* (תתרנ"א), [=] 'tool' (תשמיש"א), [=] 'the use of women' (שמו"ש הנשי"ם) showing [=] 'the use of the two' (שמו"ש השני"ם). And the use of the two means the use of both of them, which is a [=] 'difficult use' (שמו"ש קש"ה). And the 'use of the Name *Adonai*' (שמו"ש ש"ם אדנ"י) fell upon the way of the secret of impregnation, which refers to women and years about the generations and the births. For this is how the World is impregnated from the Holy Spirit and gives birth to prophets as a woman impregnated by her husband and begetting a son that includes the two Holy Names. And it is One Name: *Kaf"Waw Kaf"Waw* (כ"ו כ"ו = 52) – which is [=] 'son' (ב"ן). According to this, eighty-six equals 'son', and their sign is: "And the Lord had blessed Abraham in all things" (Genesis 24:1). The Law of man is that he will be completed with 'a title of likeness' (תא"ר דמ"ות = 1051) and with [=] 'a title of *Middot*' (תא"ר מדר"ת); [=] 'the sorcerer of essences' (מכש"ף העצמו"ת) is [=] 'the sorcerer of conception' (מכש"ף הרר"ת) according to the way of [=] 'that which is untied from the two' (מות"ר השני"ם); and based on [=] 'the demon within the *Teli*' (הש"ד שבתל"י), it includes the *Midda* of Compassion. Compassion is the Name of God. Therefore, the *Middot* of Compassion are about compassion, and we can say from now on that the *Midda* of Compassion is compassion/mercy (*Rachamim*).

Behold, the secret of 'in the beginning' (בראש"י"ת = 913) is *Taw* (ת" = 400). A part of it [=] 'has compassion' (בע"ל), and another part is 'in the head' (בראש"י = 513) [=] 'of the *Midda* of Judgment' (מד"ת הדי"ן). And the eminent secret within it is that seemingly the matter of 'in the beginning' tells us how the Lord created His World



according to His *Middot* and included the secret of *BRA RYTh* (ברא רית) [this is how it was copied from the manuscript, and it seems that it should be *BRA ShYTh* (ברא שית)]. And these are two matters turning into the two primordial and essential divine *Middot* because of the shape of the leadership of existence called in general “The heaven and the earth, and all their Hosts”. Therefore, ‘in the beginning’ (בראשית = 913) includes in *Gematria* the two *Middot* together. And it appeared as it was said, “Through the *Midda* of Judgement and Compassion, ‘God created the heaven and the earth’ (Genesis 1:1)”. Furthermore, the inversion in the inside is as if it were said about it, “Through the *Midda* of One that has Compassion and Judgment, ‘God created the heaven and the earth’ (ibid.)”. Therefore, in the entire Work of Creation He appeared as God (אלהים) alone. And after that, He appeared combined as ‘Lord God’ (יהוה אלהים), until Cain was born – and He returned to be the Lord (יהוה) alone. Behold, it was said about them in the matter of the first day, “God Created” (ibid.); “The spirit of God” (Genesis 1:2); “And God said” (Genesis 1:3); “And God saw” (Genesis 1:4); “And God divided” (ibid.); “And God called” (Genesis 1:5). These are six matters – Creation, hovering, saying, seeing, dividing, and calling. On the second day, [we have] saying, making, dividing, and calling; on the third day, [we have] saying, calling, seeing, and another saying and seeing; on the fourth day, [we have] saying, making, setting, and seeing; on the fifth day, [we have] saying, creating, seeing and blessing; on the sixth day, [we have] saying, making, seeing, and another saying, saying, and seeing; on the seventh day, [we have] finishing, resting, blessing, and hallowing. Behold, the Name of God was recalled alone in all of them for

combined with two Names together *Kaf* (20) times. And behold, ‘everything’ (הכל = 55) [=] ‘goes’ (הלך) toward one place. From Cain up to “This is the book of the generations of Adam” (Genesis 5:1), He is recalled alone *Yud* (10) times, and God appears among the combined [Names] in the words of the serpent and the woman alone *Dalet* (4) times. And in the generation of Seth, He appears among the unique [Names] a single time, whose sign is *Alef* (1). Therefore all is *Ayin* (70) Names.

Know that the single Special Name is *Waw"Kaf* (ו"ך = 506), and it teaches that it is [=] ‘the head’ (הראש). And the secret of both Names – uttered beneath it everywhere as it happens – will be determined by the vowel points, which are *He"Samek Waw"Peh* (ה"ס"ו"פ = 151). And this teaches that it is [=] ‘the end’ (הסוף). That which their secrets will teach concerns the secrets of the World according to the way of the [=] ‘stature’ (קומה). And behold, you have ten times ten, and the rule is [=] *QN"A* (קנ"א). And they are *Waw* (6) Special Names minus *He* (5). If so, behold, they are ‘One Name’ (שם אחד = 353), with them being [=] ‘five’ (חמש). And the sixth is the Name of *AHY"H* (אהיה, *Eheyeh*, I will be = 21), for the Name is also unique. For the Name of the Lord is true, since it is a Name made of four letters. It is *Yud* (10) alone; it is *Yud"He* (יה = 15) together; it is *YH"W* (יהו = 21) together; and it is *YHW"H* (יהוה = 26) together. And their generality equals *Ayin"Bet* (ע"ב = 72). You can further say that it is *He* (5) alone, and it is *He"Waw* (הו = 11) together; and it is *HW"H* (הוה = 16); and it is *HWH"Y* (הוהי = 26). And you may further say that their generality is *Nun"Chet* (נ"ח = 58). Behold, the secret of the first ones is in *Gematria* ‘eye’ (עיין = 130), and the



secret of the second is 'ear' (אז"ן = 58). And both together are 'clever/open' (פק"ח = 188). And here, *Ayin* (70) is [=] 'a secret' (סוד). Add to it the number of its letters, which are *Yud* (10), and you have 'Foundation' (יסוד = 80). The second one equals *MY"Ch* (מי"ח = 58). And with its *Yud* (10) letters, behold, you have 'life' (חיים = 68). Both of them are 'the Foundation of Life' (יסוד חיים = 148), and they are [=] 'the secret of Wisdom' (סוד החכמה): "He that goes about as a talebearer reveals secrets" (Proverbs 11:13). For the secret of the three Names is 'reveals' (מגלה = 78), and [the secret of] *Yud* (10) Names is 'talebearer' (רכיל = 260). Thus, *Yud"Gimel* (יג" = 13) Names reveal the talebearer. The secret of 'goes about as a talebearer' (הלך רכיל = 315) is [=] 'the appearance of prophecy' (מראה הנבואה), for it truly reveals the secret. For it is 'the secret of the raw matter' (סוד הגלמים = 148), [=] 'the secret of wisdom' (סוד החכמה): "But he that is of a faithful spirit conceals a matter" (ibid.). The intellect conceals a thing, for 'the intellect' (השכל = 355) in *Gematria* and in the matter is [=] 'a faithful spirit' (רוח נאמן). And it is [=] 'the spirit of each angel' (רוח כל מלאך). And the secret of 'each angel' (כל מלאך = 141) is [=] 'faithful' (נאמן); and the spirit of each angel conceals 'a thing' (דבר = 206) – i.e. conceals [=] 'himself' (עצמו). And all is the [=] *Sheol* (שאל, netherworld). According to the way of truth, 'the intellect' (השכל = 355), which is [=] 'a faithful spirit' (רוח נאמן), 'conceals a thing' (מכסה דבר = 331), as we have stated, for it [=] 'conceals itself' (מכסה עצמו). And if so, it [=] 'reveals the matter' (מגלה החומר). Behold, the matter is created and [=] 'the raw matter created' (גלמים). And even though I am as a talebearer in these

matters from which I deliver the chapter headings, there is nothing in this except a precept, for the prohibition refers to the gossip of a people, as in His saying: "You shall not go up and down as a talebearer among your people, neither shall you stand idly by the blood of your neighbor" (Leviticus 19:16).

But if no man would reveal the "rumors" of Wisdom to his fellowmen in writing or by mouth, nothing would remain of it at all, for the human beings are equal to the beasts in the beginning of their existence concerning the matter of the knowledge of all the wisdoms, the languages, the writings, and the works. Indeed, their way is to receive first in short. And then, from what they receive they will know what they did not receive in a few matters. About this, there is the saying of the sage that said: "Give to 'a wise man' (לחכם = 98), and he will be yet 'wise' (יחכם = 84); teach a 'righteous man' (צדיק = 204), and he will increase in 'learning' (לק"ח = 138)" (Proverbs 9:9). The hint at 'a wise man' (לחכם) is 'tongue' (לשון), 'Wisdom' (חכמה), 'writing' (כתיבה), 'work' (מלאכה). 'Yet' (עד) is 'making' (עשיה), 'and also' (וגם), and 'opinion' (דיעה). For these four matters include all the matters of the human beings as an order of two kinds – the work and the wisdom – as you will find about the medicines, which are of two kinds – the wisdom and the action. 'For the righteous man' (לצדיק) is 'tongue' (לשון), 'drawing' (ציור), 'speech' (דיבור), 'knowledge' (ידיעה), 'receiving' (קבלה). 'Learning' (לק"ח) is 'studying' (לימוד), 'reading' (קריאה), and 'wisdom' (חכמה).

According to the ways of *Kabbalah*, I wish to inform the righteous sage about the matter of prophecy – how it will be compelled to be found through the knowledge of the



Name. I will say that the *Kabbalah* found today in our hands concerning this matter is the *Kabbalah* that continued from the first man up to Abraham our father, and from him up to Moses our Rabbi. And our proofs are from him. Some of it came to us in writing, and some came by mouth. And that which came to us in writing is divided into two kinds – existing and published to all. It is the matter of the Names that appeared in the *Torah* by which the Name of the Lord will be called, as for example: *YHW" H* (יהו"ה, Lord), *Shaddai* (שד"י, Almighty), *Adonai* (אדני, Lord), *Elohim* (אלהים, God), *El Shaddai* (אל שד"י, God the Almighty), *Y" H* (יה, Lord), *AHY" H* (אהיה, I will be), *Eloha* (אלה, God), and *El Tzevaot* (אל צבאות, God of Hosts). The Names called the Name of the Self among them are: *Y" H* (יה), *YH" W* (יהו), and *YHW" H* (יהוה), for *YH" W* (יהו = 21) is [=] *AHY" H* itself. And behold, they are three selves. The Names called by the Name of a title (adjective) are three as well, and they are: *El*, *Eloha*, and *Elohim* (אלהים). Behold, these three Names begin with the Name of *El* (אל), while the former ones begun with the Name of *Y" H* (יה). The Names called through an appellation referring to them are also three, and they are: *Adonai*, *Shaddai*, and *Tzevaot*. And behold, they are *Tet* (9) Names. There is one Name there which is combined, and it is *El Shaddai* – and this is a great secret. Indeed, the Name that includes more [Names] in its mixture is combined through an exchange in (...) [the letters referring to] the intellect. For, if the four elements do not mix, there will be no matter from them about which to speak with the four elements [all] together. But with their mixture, the matter will be found, and with the preparation of the matter the shape will exist.

Therefore, the things will be sometimes in potential and sometimes in action. And therefore, the matters will turn toward receiving the shapes. And this will be said about the thing combined from matter and shape – which is a matter for the shape that is ready to receive it, and also [it is ready to] receive it as either a close or distant power. If so, according towards what the things revolved in order to bring the matter to the intention through the knowledge of the Name as it is appropriate, we will say that the Name of that thing is on each side and that it surrounds it, up to the point where nothing will leave the border of that recalled Name – as with the Name of a living being, which is a Name that includes and surrounds anything that moves by itself and anything that perceives. And this is even though the feeling is a potential in the living being and the movement is an accident for it. Indeed, the Name of the particular thing determines whatever has an uniqueness from what will be thought to resemble it. And through its Name, it will enforce that what is called by this Name is not what is called by another Name. For with [different] Names a difference of a thing from another – or the common resemblance between a thing and another – will be enforced. If so, behold, this will sometimes occur with the Name of the Self, and sometimes with the Name of the accident. Moreover, it will sometimes be by affirmation and sometimes by negation. And the Name of the Self is the thing that will identify a unique man whose Name does not surround [the specific man], for it includes all his kind and also identifies the entire kind. And it is about the entire type from the side of it identifying the essence of the thing in which all the details of the kind were combined.

Based on the agreement of the speech, we found the fine details of the way of action and the pedantry of the way of



logic. And according to the existence, we found that the speech is general for the whole humankind. And we said about it with this that each man speaks, for he has power over the intellectual speech. We found three kinds of speech in existence: The first is the written speech, and it is the artificial one; the second is the uttered speech, and it is the conventional one; the third is the thought speech, and it is the natural one. Their sign is 'a rod' (מִטָּה = 54) inverted [=] 'with power' (בִּכְחָ). These three are in the World of man. And indeed, there is a fourth one there that affects/abounds the World of man, and it is not from the generality of the human World – and it is the prophetic speech. It is known that this is more excellent than all. And the three were compelled from it in three rungs, for the thought is more excellent than the uttered [speech], and the uttered [speech] is more excellent than the written [speech]. The natural [speech] includes all the nations, and all are combined together in it in nature. We said this in general, for each man speaks. And indeed, the conventional speech – which is the uttered one, i.e. the one recalled in the mouths – is that through which a nation is separated from another. And the difference between them depends on the change of language. Indeed, the written speech is that through which the ways of the shapes in the writings will be separated from one another. And one work of writing does not resemble another work of writing from the side of giving the shapes through the matter of ink. Therefore, we called this existing speech "the artificial writing", with it being also conventional, for it is not natural. You should not be misled by the matter of the word of the *Torah* that said: "And the tables were the work of God, and the Writings were the writing of God (and God was) graven upon the tables" (Exodus 32:16). For this matter does not belong to that which we discuss now, and

it will be interpreted in its place – with the help of the Lord. That which is prophetic is divine, and it does not include the whole mankind, but is for a few persons from the kind. And they are the unique ones that are in the unique nation. And this is why it will be said about them that they have the potential to receive prophecy.

Therefore, the generality of prophecy will be called *Kabbalah*, as the matter of the saying of those of blessed memory: "Moses received the *Torah* from the Sinai and delivered it to Yehoshua; and Yehoshua to the elders; and the elders to the prophets; and the prophets to the people of the Great Assembly". For *Kabbalah* was continued from the one that received and delivered it to the one that received it from him up to this day – and so shall be the matter from now and forever. Because the knowledge of the Name is concealed in its nature more than all the other things, it will be found according to that which we said that the Name of the Special Name is the Name called the Tetragrammaton. And it is what was called in *Kabbalah* the Explicit Name. It is the Name written three times in the Priestly Blessing: "So shall they put My Name upon the children of Israel, and I will bless them" (Numbers 6:27). This teaches that it is the cause for the general blessing, which includes whoever says it according to a unique part of it that he attends before the Lord. They are the priests of God, about which the Lord said: "On this wise you shall bless the children of Israel, you shall say unto them" (Numbers 6:23). In that excellent blessing in which this Name is found, the Lord ordered three times the tripling of this Name, and that its letters should be twelve. And they are His three Names. And the three of them together were called one Name. As they said, "A Name of four letters was delivered by the sages to their sons and disciples once a



week, and this is the Unique One". It was further said: "A Name of twelve letters". And this is the tripled one, until he said: "A name of forty-two letters" – and this is the sevenfold, i.e. it includes seven Names. The three verses of the *Torah* whose letters were included are *RY"V* (ר"י = 216). It was said about it that it is the Name of seventy-two letters, and the letters appeared here instead of words or Names, for they are *Ayin"Bet* (72) Names – each Name having three letters. Each of these have many letters, and with them being many Names, the generality of each one of them was called a Name of such and such letters. And this is because they all concern divine matters.

Those matters are included in each Name – some of them about one matter. And it is that through which the existence of the separated intellect – which abounds humankind and brings the human intellect from potential into action according to the abundance – abounds from it upon the human *Nefesh*, after it is worthy of being achieved. For it prepares itself to receive that abundance, which is called by every kabbalist "the brilliance of the Divine Presence", by any researcher "the light of the intellect", and by any righteous man "the Holy Spirit", until it will be achieved. Behold, when this unique man desires to achieve the achievement of the Special Name based on the knowledge of the Name of the Special Self, he should make an effort and isolate himself, until he himself returns to be unique and explicit. And he should prepare to receive first all the ways of *Kabbalah* – some from the mouth of the writers and some from the mouth of storytellers – until nothing form the matters of completeness that complete the potential of the speaking human with the increased matter of thought – after he is completed in the Self/essence of his brain from the essence of Formation, and after he is

complete in his *Middot* that are natural, of the *Nefesh*, and intellectual – will be lacking from him. That is, all of his *Middot* or most of them should be complete according to his natural nature. And he should further merge them with his spiritual habit [i.e. of the *Nefesh*], and still weigh them with his reason, until he compels his intellect with each of his *Middot*, until he is able to walk in its middle and not turn aside either toward the right or toward the left. And he should be able with this to lead his fellowmen in the [proper] *Middot*. Being this is so – and we already began discussing the matter of the Special Name – we will say what is essential to be said about the knowledge of the truth of this Name. And we will deliver in a general *Kabbalah* gross introductions that should be preceded to this knowledge. And they are these.

Know that *Kabbalah* precedes the knowledge in everything as the language preceded the knowledge for those knowing it, in order to understand the intention of the one speaking it. The *Kabbalah* recalled here preceded the language in the essence of truth, and this is not doubted by any of the kabbalists. For *Kabbalah* is a Name that informs us about a thing that is immediately accepted by the one that hears it, if he does not lack the [proper] knowledge. And we will not keep those that have no knowledge of this way, as the researches do not endure the thought of a few persons that did not study the wisdom of logic. This *Kabbalah* is truly built upon *Kaf"Bet* (22) letters, their *Nikud* (vowel points) and melody. And every kabbalist knows that there are *He* (5) final letters there, and they are *MNTzP"K* (מנצפ"ך). It is appropriate for you to know that the letters have primordial matters, and they are the matter of recognizing the difference in their shapes, the matter of knowing the difference in their numbers, and the



matter of achieving the difference in their Names. It is as if we would say proverbially, *A B G D* (א ב ג ד). Between each one, there is a difference in shape. And there is a difference in their number, and there is a difference in their Name. The difference that they have in the shape is perceived by the sense of sight, for it is that which is seen by the eye of any man that sees that this shape, which is א, is this itself, א, as well as this itself, א, and also this itself, א, and this itself, א. There is no difference in the Self among these five shapes, but there is an accidental difference between them. And it is the beauty of the shape according to its essence, and according to its length, breadth, depth, the lines, the points, the angles, and others similar accidents. [The differences can be] also in the appearances, for they can be different in color according to their matter, which could be either a red ink, black, white, green, or blue, etc. Indeed, their details are one thing in the general shape, which will determine the essence of the general Name that falls upon each of their details – and it is [always] the Name *Alef*. Likewise, it will determine a change in the number, which is one or one thousand. And this will carry what that will carry. Indeed, it is further possible for one thing to distinguish them from each other, and it is the *Nikud* (vowel point), for this [letter] could be punctuated with a *Cholam* (O vowel) and that [other letter] with a *Chirik* (I vowel); this with a *Shuruk* (U vowel) and that with a *Kamatz* (A vowel), and another with a *Tzere* (E vowel) – according to the way of the five syllables in the sign of their acronym, and so on for the remaining vowel points. It is further possible for another thing to distinguish them from one another, and it is the matter of the melody. For this letter, which is an *Alef*, can be read as “O” (א) with a *Cholam*, and the melody will drive it from above

through a large and very continuous movement, when it is emphasized with one of the elevating sound accents. This will happen to any *Nikud* that moves according to the *Taam* (cantillation mark) either elevating or lowering it, setting it on a centered straightness or inclining it with an inclination that is close or distant from the elevation, or inclining it with an inclination that is close or distant from the lowering – and others such as these, which will be called by the sages “an accidental difference”. Indeed, the difference found between the shape of *Alef* and the shape of *Bet* – and *Gimel*, and *Dalet*, and between all the others – is a difference of the Self. And that which will testify about their difference is their Name and number.

Behold, the matters of *Kabbalah* are not perceived on any of the sides. And indeed, up to *Kabbalah* these two general matters will return to be as if they were perceived – every time one feels the letters. For every kabbalist, when he sees through his perception the letter *Alef*, already knows that it is called *Alef*, until that which is perceived by him about the letter *Alef* returns to be learned and general – including any *Alef* that was ever written in any hour, that is also written today, and that is destined to be written in any future. This happened to the letters, with the kabbalist that perceives, for their matters were made known to him after this, until that which happened to the details of all the kinds returns to be learned through it, when he ascends from their achievement – from the perceived [thing] to the learned one. Behold, you already know with this how one should compare the matter of the letters with the matter of existence in the Work of Creation through these words, and [you also know] what resembles them from among the matters, the shapes, and the accidents.

Now, I will further inform you how knowing the matter of the letters and everything that is drawn after their existence, essence, and accidents in the Work of the Chariot is ascribed to the four holy living creatures – for the matter of the Work of Creation is ascribed to the four elements of the World. Both of them are two general Divine Works. And against them, in the letters there are two tables of stone, which are also a work of God. And the writing is the writing of God, graven upon the tables. And their secret will be made clear.

Indeed, the Chariot concerning the letters is in the existence of the words. In them [the words], the lesser of their mixtures is a word of two letters combined according to the way [explained] in the Book of Formation in *RL" A* (א"ל = 231) Gates forward and backward. But the mixture increases and goes up to the infinite. For it is impossible for us to reach this knowledge and know it, unlike the Lord – blessed be He. And what has no purpose does not compel us to make an effort in order to reach it. For we have a purpose, and all our achievements reach a purpose in necessity according to our essence. And the Lord puts in us potentials through which we can achieve what we should and is needed and useful for our success and completion. And He wanted and asked from us only what was decreed by His Wisdom to drop on us power, ability, and possibility, in the truth of our bones. And this is for us to leave eternal parts as His eternity – blessed be He – for it is a great rung for us according to our lower World. Therefore, He put in us knowledge according to nature, in order to achieve through it the wisdom of the nature. And He put in us the potential to receive the intellect through an increased study, until we achieve through it the Divine Wisdom. He imprinted in us the potential of the languages,

which includes the entire existence, in writing, in uttering, and in thought according to the way of that which He imprinted in the entire world. For the writing in the World is the perceived existence. This is because, as the writings differ from each other, the types differ from each other; and as the letters differ from each other according to their kinds, the kinds differ from each other; as the details of the letters in each written language are perceived differently, the details of the kinds differ in the entire perceived existence; as an accident occurred to these, one [accident] occurred to those; as these have merits distinguishing them from their friends, those have merits that distinguish them from their friends; as there are differences between these and those, there are differences between these and the others; and as these will receive changing shapes when they mix and merge, the letters will receive changing shapes when they are combined, inverted, mixed, and merged. These are the understandings through which the uttered languages were changed, and the understandings are the ones that are thought.

In conclusion, when any complete intellectual considers the truth of the three matters recalled about the letters – which are the writings, the uttering, and the thinking – and receives from the sages of *Kabbalah* that which should be received from them, the thing that was for man the purpose of his existence will come into his hand. This is the closest among all ways to reach that purpose, which is combining the existence of mankind with the divine existence on the side of eternal existence.

Behold, the combination of letters depends first on the roots of the speeches. Know that, as there are three matters in the existence of the combined [things] – which are the matter, the shape, and the accident – so in any language



there are three known matters. And they are the name, the action, and the word. The name is the root of everything, and in any action man will ask what its root is. And when he knows its root, he will immediately know that, due to what is added to it, it is called an action. As you might say: What is the root of 'being acted upon' (מתפעלים)? And you will know that its root is *P'al* (he acted, פעל), and it is in the past tense. And it is a singular male number, making one of the works/actions. And the name of the 'work' is *P'al* (פעל) – *Peh* is punctuated with a *Cholam*, *Ayin* is punctuated with a *Patach*, and *Lamed* is continuous, and therefore is not punctuated with a *Shva*. Sometimes, this thing will be called by a four lettered-Name, and it is this [Name] recalling itself with the addition of the potential. And it is its *P'alah* (פעלה, she acted). And the *Nikud* is changed in it as well. The difference between this and the other is that *P'al* (פעל) is male and *Paalah* (פעלה) is female. If so, you might say concerning the word 'being acted upon' (מתפעלים) that what is added to its root is the letters 'dead ones' (מתיים), which are two before it and two after it. And *Mem* and *Taw* will determine what stands in the Hitpa'el construct (בניין התפעל) [a verbal form]. And *Yud* and *Mem* will determine that they are plural and male. Its root is three letters, and they are *Peh*, *Ayin*, and *Lamed*. Each thing 'acted upon' (פעול) will be determined by that which is added through the uttering that is drawn by 'the imagination' (הדמיון = 115). And it is *Peh*, *Ayin*, and *Lamed* – and it determines that 'the imagination is acted upon' (הדמיון פעול = 301), and also that [=] 'the imagination acts' (הדמיון פועל) with no doubt. Behold, these three matters together are *Po'el* (פועל, acting), *Pa'ul* (פעול, acted upon), and *P'al* (פעל, acted), and this is one of the secrets worthy to be confirmed by the intellect.

Likewise, what is added to 'My Name is imagination' (שי"ן מ"ם = 460) is [=] *Shin Mem Yud* (שי"ן מ"ם) – and know this as well! And what is added to 'my masculinity' (זכרי) is the name 'imagination' (הדמיון) with the exchange of *Peh* with *Mem*. And if so, behold, it is 'a likeness' (דמור'ת = 450). Take their roots, and you will find the *Yuds*. With them, they determine the self of the one speaking about himself, for it is a thing that is ascribed to himself. For the root of 'My Name' (שמי) is 'Name' (שם), and the root of 'masculinity' (זכרי) is 'male' (זכר). The *Yuds* determine the relations. And this one [another hypothetical word] is full with *Shins* and *Mems*, and what is added to 'Name' (שם) is *MY"V* (מי"ן, species). And all of it 'becomes fatter' (משמי"ן = 440) and [=] 'gives breath' (מנשי"ם) – and know them! The other is full with *Zairs*, *Kafs*, and *Resh* (זי"ן כ"ף רי"ש), and what is added to it concerns the *Nefesh*, and it is a male of the *Nefesh*. We find the complete name added to the male because 'of the *Nefesh*' (נפשי), which is *Shin* and *Mem* themselves. Sum up 'Name' (ש"ם = 340) with 'male' (זכ"ר = 227), and you find in their number 'the fruit of males' (פרי זכרי"ם = 567). It is the matter and the shape, and from it [=] 'the females come' (באו נקבות). The interpretation of this matter will be completed ahead, but now we will say that the Work of the Chariot is found in the letters as the Work of Creation is. The Name is as the matter, and the action is as the shape. For through action the matters will come to an end, and the word is [founded] in the accident. And it is appropriate to inform here about the matter of the combination of this Special Name. We will say about it why it was combined with these letters, why is its second letter doubled, why the two known appellations and nothing besides them came to it, and why the Name of the Self is

made of the four letters of *AHW"Y* and nothing besides them – from the *Yud"Chet* (18) letters. For they are all 'together' (יח"ד = 22) and were put in it by the Lord. And they are *Kaf"Bet* (22) and the Name is in the number of *Kaf"Waw* (26). If so, what is added to it is *Dalet* (4). Sum up *Kaf"Waw* with *Kaf"Bet*, and it will equal 'a planet' (כוכ"ב = 48). Sum up *Dalet* with *Kaf"Bet*, and it will equal 'liver' (כב"ד = 26). Sum up *Dalet* with *AHW"Y* (אהר"י = 22), and you will find half the Name in full with *Yud He* (יה"א = 26). This is the matter of 'half the Name' (כח"ל = 453) being 'as the entire Name' (הש"ם = 415), for its secret is the potential of the intellectual – the General Name. And they are 'four' (דל"ת = 434) [=] 'powers/potentials' (כח"ת).

Therefore, we will inform you a little about the meanings of the Names according to this. And that which we should first discuss is that we should say about what happened in this Portion between the Lord and Moses concerning the Honorable Name, after achieving what he had achieved from it in the matter of the bush. We will say that many persons already returned from what we have already received, and it is that there is no prophecy without the knowledge of the Name. And that knowledge precedes the achievement of prophecy it is not true. They brought evidence from the place standing in our sight – i.e. from the matter of Moses concerning the secret of the bush – and said: If Moses knew the Name before the matter of the bush, how could he ask the Lord after that what His Name was? They gave a second argument from the place of our token itself, and they said: If there is no prophecy without first knowing the Name, how could the Lord say about the fathers, "But My Name *YHWH* I made Me not known to them" (Exodus 6:3)? And the three of them were truly

complete prophets. Listen to our arguments and answer, after you have heard their question. Know that our answer to those that think false thoughts is that the rungs of prophecy are numerous – changing [i.e. differing] one from another. But the generality that includes all of them for a confirmation, the knowledge of the General Name from the names, and any Name that stems from His Names – blessed be He – should precede each rung.

The first token of the *Torah* concerning this is in the matter of Abraham, our father of blessed memory: "And he built there an altar unto the Lord, Who appeared unto him" (Genesis 12:7); and also the saying, "And Abram called there on the Name of the Lord" (Genesis 13:4). Behold, it was further said: "And Abram said: 'O Lord God, what will You give me?'" (Genesis 15:2). And the Lord answered him: "I am the Lord that brought you out of Ur of the Chaldees" (Genesis 15:7). He further said to the Lord: "And he said: O Lord God, whereby shall I know that I shall inherit it?" (Genesis 15:8). And the Lord further told him: "I am God Almighty" (Genesis 17:1). In the matter of Sodom and Gomorrah, Names that greatly change appeared in the midst of the things – [some] with *Alef* and *Dalet*, and some with *Yud* and *He*. And as such, it further appeared in the matter of Beer Sheva: "I have lifted up my hand unto the Lord God Most High, Maker of heaven and earth" (Genesis 14:22). And likewise, it appeared in the matter of Isaac: "And he built there an altar unto the Lord, and called upon the Name of the Lord" (Genesis 12:8). And when he blessed Jacob his son, he told him: "And God Almighty bless you" (Genesis 28:3). And Jacob said: "Then shall the Lord be my God" (Genesis 28:21). It further appeared in the matter of Jacob: "And God said unto him: I am God Almighty" (Genesis



35:11). Know that the change of Names was made for the two fathers, which are Abraham and Israel, for the name Isaac was not changed. The saying, "I am God Almighty" (Genesis 35:11), appeared in them with the matter of being fruitful and multiplying. Nevertheless, behold, in the matter showing the difference in the achievement of Moses and their achievement [it was written]: "And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by My Name *YHWH* I made Me not known to them" (Genesis 6:3). It was already said: "And God spoke unto Moses, and said unto him: I am the Lord" (Genesis 6:2). And after that, He said to him: "Wherefore say unto the children of Israel: I am the Lord (...) I will give it to you for a heritage: I am the Lord" (Exodus 6:6-8). With all this, it was said there: "And Moses spoke so unto the children of Israel, but they did not listen unto Moses for impatience of spirit, and for cruel bondage" (Exodus 6:9). If so, because of the rungs of prophecy the knowledge was renewed with the Name time after time, and the Names were also renewed. And therefore, it was only righteous for Moses to say, while the Lord sent him to his nation in order to bring them out from the land of Egypt, from the house of bondage: "What is His Name? What shall I say unto them?" (Exodus 3:13). His answer to him for his question was with a renewed Name, which is "I am that I am" (Exodus 3:14); and moreover, "'I am' has sent me unto you" (ibid.); and also, "The Lord, the God of your fathers, etc." (Exodus 3:15) up to "This is My memorial unto all generations" (ibid.). And all this is from the generality of the first token of the *Torah*. Indeed, the second learned token is an intellect [Moses' intellect, or prophets' intellect] growing wise and knowing that it is impossible to have a divine achievement without studying a complete theoretical wisdom. And any wisdom is interpreted by Names [any

wisdom has its technical glossary]. If so, knowing the Names precedes wisdom, and wisdom precedes prophecy. And this was interpreted by a learned token for every complete philosopher.

After this was interpreted, it was said that the achievement of Moses our Rabbi of blessed memory in the beginning of his prophecy was a wonderful achievement, for which he was compelled to be a messenger, redeeming the Holy Nation from the hand of the secular nation. It was appropriate from this side for him to have in his hand a sign and a token from the side of the Lord, to confirm his mission to four that exist in the generality of human beings. They are the sages of Israel and their people, and the sages of Egypt and their people. And the king of Egypt was one of his sages. Because of this, the confirmation of four kinds of tokens was needed, and it occurred. The first of the kinds is to confirm the sages of Israel through a kabbalist token the truth of that which he [Moses] achieved from the mouth of the Lord, until the Lord called by this Name will exist for them. And it should be compelled by the decree of His Wisdom from His desire that they should be in exile as long as He wishes and not more. And he informed them that the time was over. Indeed, even if it were not over, His Wisdom decreed to calculate it according to a calculation that is equal to the completed [time] according to the truth concerning the essence of time that He – blessed be He – created. And it [time] is created and renewed from Him without time preceding Him. If it is imposed, there is no [other] time before it besides this general created one, which we achieve in its existence and not in its essence. We divided it into many parts, which are the fallow years, the jubilees, the years, the months, the weeks, the days, the nights, the hours, the periods, the seasons, the moments,

the parts, the thin slices, the dots, and the eye blinks. The smallest of them is the eye blink, and the largest of all, which will be recalled through a general name in our language, is the fallow year of the jubilee. As the smallest one in number among all of them is one, the greatest one is ten thousand according to our language. And what remained from the time and the number is long and narrow, and great and small, compared with one another – i.e. what is before and what is behind. The Lord – blessed be He – does not achieve that which He achieves by the way of a part that is renewed for Him. And His achievement of each part is according to the way of us not achieving it. For if we were able to achieve it, our achievement and His achievement would be one in kind, and it would be inferred from this that we and He are one thing in kind. And this is in the essence of prevention for anything that exists, for his achievement [will never] resemble the achievement of the Lord – blessed be He. And this is even for those that always achieve in action, and all the more for us, for we achieve sometimes in potential and sometimes in action. Indeed, we will discuss about this kabbalistic opinion concerning the knowledge of the Name after this.

The second kind needed a change in the natural parts according to the order of the simplicity related to the multitude of Israel. Concerning the third kind, who is the Pharaoh and all the magicians of Egypt, all their sages needed to know according to Moses and Aaron that there is a power that acts above the powers of magic. And it has the ability to compel all of them and change their power and nature based on the need of the moment. The fourth kind required bringing plagues – some of them being natural but changed from the side of the multitude, and

some of them being unnatural and also outstanding in the multitude – in order to smite the multitude with a great smiting/plague. When Moses our Rabbi of blessed memory knew that he required this achievement in the matter of his mission – in order to confirm it to the four recalled kinds to which he was sent – he began with the first one. And it was about confirming it to the sages of Israel. And immediately, he said to the Lord: “Who am I, that I should go unto the Pharaoh, and that I should bring forth the children of Israel?” (Exodus 3:11). The Lord gave him a meaning that showed him that he did not have the power in his hand to go and bring them forth by himself – but the power and the ability are in the hand of the Lord. Therefore, He told him: “Certainly I will be with you” (Exodus 3:12). After promising him that He will be with him, He gave him a sign in order to settle his mind, the mind of the sages of Israel, and their people in his mission – in the sight of the eye and in the eyes of the heart. For then it will be confirmed to all that God sent him. The Name of God appeared in this entire matter, for it is an Inclusive Name (*Shem Kollel*). And therefore, it should be a Name ascribed to the *Midda* of Judgment: “For God is judge; He puts down one, and lifts up another” (Psalm 75:8); “For the judgment is God’s” (Deuteronomy 1:17). Indeed, the Name of *YHWH* is the Special One, and it is the Particular One. And therefore, it should be a Name ascribed to the *Midda* of Compassion, for through this Name He sustains their details. The One that sustains the kinds is the One that does not watch over sustaining the particular in order, but His keeping concerns the general matter to always lead and guard it. And He also considers the general and natural shapes in general. Indeed, The One that sustains the details is the One that keeps the generalities. And therefore, from this the Divine Action upon all the lower ones will be



revealed here, for it is [accomplished] by two Divine *Middot* – one particular, bringing the particularities into existence and keeping their being in the World; and one general, bringing the World into existence in its generality, i.e. each one of its generalities. And some [of those generalities] are eternal and new. And He keeps the entire existence as [it would be] one particular man.

Because the *Middot* are two in two edges, one *Midda* will be compelled to be in the middle, being decisive in the middle in the likeness of the level that decides between the two wings. It is known that the weights are general and the weighed ones are particulars. And the one that weighs is between the ones that negotiate, being one that decides between them by an ordinance, until he reaches the receiver from the hand of the one delivering him. [And he decides] righteously in equality. Know that concerning the three Names – which are *YHW" H* (יהו"ה), *Elohim* (אלהים), and *Adonai* (אדני) – the one that decides between the two is *YHW" H*, for it alone is the Name of the Self. And it is decreed from 'being' (הו"ה) – i.e. it is decreed from the existence and it determines the compulsion of existence. Therefore, it will be compelled to decide between the two, for they are derived from titles that determine actions – this one from divinity and the other from lordship. So it appeared in the words of David according to the great Hillel: Its secret is *Adonai* (אדני = 65), and it has in it *Kaf" Waw* (26) times, for His Mercy endures forever. And it is in its secret *Gimel* (3) times *Kaf" Waw* (26). There, it was said in its beginning: "O give thanks unto the Lord; for He is good; for His Mercy endures forever" (1 Chronicles 16:34); "O give thanks unto the God of gods; for His Mercy endures forever"; "O give thanks unto the Lord of lords; for His Mercy endures

forever". Behold, he recalled the three of them, and two are according to the way of the actions coming from the *Middot* that have the potentials governing and ruling everything according to the Lord – blessed be He – through the hands of angels and through the Wheels – which activate the elements and that which was combined from them. One is according to the way of what appears in the seal of the whole existence, which is: "That it was good" (כי טוב). For it leads and keeps each part of the existence in a general way, and not in a particular personal way. Therefore, since its way is to decide between the two *Middot*, it is appropriate to say about it that it is threefold. And its matter is one for itself, and also another one for judging with the *Midda* of Judgment according to God through a constant Name sometimes [leading] to mercifulness, which brings indulgency. Therefore, the Name 'One *YHW" H* (יהו"ה אח"ד = 39) came to include the three of them. And therefore, it appeared in the words of Moses when he taught the secret of the *Middot* in the beginning of his mission according to his achievement: "And the angel of the Lord appeared unto him (...) And when the Lord saw that he turned aside to see, God called unto him (...) Moreover He said: I am the God of your father (...) for he was afraid to look upon God" (Exodus 3:2-6). This was a fear from the *Midda* of Fear and from the rest of the *Middot*. "And the Lord said (...) And Moses said unto God (...) You shall serve God (...) And Moses said unto God (...) And God said unto Moses: 'I will be that I will be' (...) 'I will be' has sent me unto you (...) And God said moreover unto Moses (...) The Lord, the God of your fathers" (Exodus 3:7-15); and another second time [we find], "The Lord, the God of your fathers" (Exodus 3:16). Indeed, in the first it was said: "Has sent me unto you" (Exodus 3:15). And in the second, it was said:

“Appeared unto me” (Exodus 3:16). And he ordered the king of Egypt some words through the Special Name: “The Lord, the God of the Jews, has met with us” (Exodus 3:18). Likewise, there are wonders in the matter of the difference of the Names, and all the more so in the words of the Lord to Moses: “Certainly I will be with you; and this shall be the token unto you” (Exodus 3:12). He ordered him His Name and that he should say and do everything that he will say and do in His Name. And with all this, it was said: “And Moses answered and said: But, behold, they will not believe me, nor hear unto my voice; for they will say: The Lord has not appeared unto you” (Exodus 4:1). Then, He gave him massive tokens, and all were according to the Special Name. Nevertheless, it was further written: “And Moses said unto the Lord: O Lord” (Exodus 4:10). This one is with *Yud He*, and that one is with *Alef Dalet*. And this will show that he feared the judgment of the *Middot* known through the differences in the Names. Then, the Special One answered to him: “And the Lord said unto him: Who has made man’s mouth?” (Exodus 4:11) – ordering him the particular keeping. And He said: “Is it not I the Lord?” (ibid.). And Moses was still doubtful: “And he said: O Lord, send, I pray You” (Exodus 4:13). And this is with *Alef Dalet*. And therefore, it was said: “And the anger of the Lord was kindled against Moses” (Exodus 4:14) – which is written with *Yud He*. His mind did not rest until He joined Aaron, his brother, to his mission, and He told him: “And I will be with your mouth, and with his mouth, and will teach you what you shall do. And he shall be your spokesman unto the people, and it shall come to pass that he shall be to you a mouth, and you shall be to him in God’s stead. And you shall take in your hand this rod, wherewith you shall do the signs” (Exodus 4:15-17). And it was said: “And Aaron your brother shall be your prophet”

(Exodus 7:1). Aaron was the first to be called Levite, and then he was called Aaron the Priest. Behold, David learned from Moses what was said in the Great Hillel, for this is what Moses our Rabbi tells Israel in *Mishnei Torah*: “For the Lord your God, He is God of gods, and Lord of lords, the great God, the mighty, and the awful” (Deuteronomy 10:17).

Behold, the great closeness between us and the Lord, with our increased inferiority and with His increased superiority, is already interpreted for you, when we wish to keep His word as it appears in His resurrecting *Torah*, which says: “You shall fear the Lord your God, Him shall you serve, and to Him shall you cleave, and by His Name shall you swear” (Deuteronomy 10:20). Here, the matter of “Swear” based on the concealed thing means that you are equal to the entire humankind for Him, which includes seventy nations, seventy languages, seventy writings, and seventy scepters of kingship according to seventy Names. The seventh *Sefirah* is in the *Midda* of circumcision.

Behold, concerning this recalled [thing] we will interpret for you that which was recalled by the great Rabbi [Maimonides] in *More Tzedek* (Guide of Righteousness) in the second subject of his honorable writing – which is called Guide for the Perplexed – in the beginning of its sixth chapter. For he said in it that the matter of the saying of “The Lord your God” is a story that is addressed to the entire humankind, even though He only spoke to Israel. And [so it is] that which was said relating to the God of gods – i.e. the God of angels, the Lord of lords, the Lord of Wheels and planets. And those are lords of any body except their own. You already know what he recalled in that chapter itself, which is also from the matters of the powers/potentials. And [he said] that they are all called



Angels and that all of them perform precepts – i.e. all of them perform the will of their Master, some of them in nature, some in will, some with a choice, and some with intellect, since all is drawn toward His desire – blessed be He – and the decree of His wisdom. There, he said that the Lord put in the seed a drawing power/potential, making the image of these organs and describing them. He is the angel called for us *YHW"H*, for His Name is as the Name of his Rabbi. Or [we could say] that all the shapes are from the actions of the active intellect, and he is the Minister of the World that was always recalled by the sages. It is known that the concealed potential that acts upon man should be called by a concealed Name, for it is concealed from the senses and revealed for the intellect. The judgment decrees that it should be called by a Name that is concealed from the multitude and revealed to the sages, who are separated from the multitude as a name differs from another. And this is necessary for anyone who wishes to truly know the truth of this Name, until he will come closer to Whoever is called by it. He told us about it: "This is My Name forever, and this is My memorial unto all generations" (Exodus 3:15) – i.e. He will be separated from the multitude in the essence of separation. With Him being with them, he will stay farther than them. And He will see them, but they will not see him. And He will know them, but they will not know Him, for this is the way of any concealed power – it achieves the action, but is not being acted upon. The Rabbi Who delivers this Name with the knowledge of its truth should ask and tell him: "My son, do you wish to know the Lord by His Name?"; and if he says, "No", he [the Rabbi] should wake him up until he knows that his heart is dead and he cannot live in the Name. And if he says, "Yes", he should examine him with the revealed Names and deliver him chapter headings from them. Then, if he sees that

there is a breath of life in him, that he moves, awakens, and starts desiring an additional knowledge, he should add to him knowledge and deliver him some of the knowledge of this Honorable Name, after he knows the ways of the combinations and the *Gematrias* in their truth. This is what he should always tell him, until the general knowledge in his hand ascends from him to the side of the particular [knowledge]. For about this the sages said: A name of four letters was delivered by the sages to their sons and disciples once a week, according to the way of "And to Him shall you cleave, and by His Name shall you swear" (Deuteronomy 10:20). For His Name is 'cleave' (תדב"ק = 506) in the secret of [=] *Waw"Kaf* (ו"ך), and it is [=] 'the head' (הרא"ש). And the other two are 'the end' (הסו"ף = 151), as we mentioned above.

The secret of His Name is *Y"H* (י"ה = 15) times [=] *Y"H* being *RK"H* (רכ"ה = 225); *W"H* (ו"ה = 11) times [=] *W"H* is *QK"A* (קכ"א = 121). Sum them up and you will find 'His Name' (שמ"ו = 346). Indeed, their sum is that which governs the power of 'the sign of Libra' (מזל = 225), for its power is the power of 'flour' (קמ"ח = 148). And this governs the power of 'Aries' (מזל טל"ה = 121), whose power is the power of 'blood' (ד"ם = 44). Its multiplication is [=] 'fine wheat' (חט"ה טוב"ה) for all the 'flour' (קמ"ח = 148) comes from it. And behold, it will [=] 'turn leavened' (יחמ"ץ) in the secret of [=] *Pesach* (פס"ח), and it is the secret of 'the blood of circumcision' (ד"ם מיל"ה = 129). This is the secret of impregnation according to the way of *GD"H* (גד"ה = 12) in the simplicity of *ChK"Sh* (חכ"ש = 328), and according to the way of *HW"Z* (הו"ז = 18) in the impregnation of *ChK"SH*, for the secret of *GD"H* is 'this' (ז"ה = 12). For *Gimel"Dalet*

(ד"ג = 7) is [=] *Zain* (ז), and the secret of *HW"Z* is 'and this' (ז"ה = 18): "This is My Name (...) and this is My memorial" (Exodus 3:15) – as if He said, "*GD" H* is My Name (...) *HW"Z* is My memorial". The interpretation is that the Name of the Lord is concealed in the simple matters, while in the combined/complicated matters the Name of the Lord is revealed. This is because the *Nefesh* acts upon the body and is acted upon by the intellect. And when it acts upon the body, it is simple; and when it is being acted upon by the intellect, it is impregnated, and its sons and daughters are the lower thoughts; when it is simple, the Name is concealed in it, for its actions are not revealed; and when it is impregnated, behold, the Name is recalled in it, for its actions are revealed. And then, the memorial of the Name revolves from generation to generation, and in each generation it is from the judgment of the Lord with man so that His Name is not forgotten. And if it will be forgotten, He will forget them; and if they seek Him, He will seek them; and if they recall Him, He will recall them according to the way of reward, as it was said: "The Lord is with you, while you are with Him; and if you seek Him, He will be found of you, but if you forsake Him, He will forsake you" (2 Chronicles 15:2).

This is the secret of the words of the Lord to Moses: "Thus shall you say unto the children of Israel: 'I am' has sent me unto you" (Exodus 3:14). After He told him what He said with the Name "I am that I am" (ibid.), its simplicity is: "I shall be like this with the one that is worthy of Me being with him". Its secret is three heads – *Alef"Kaf Alef"Kaf Alef"Kaf* (א"ך א"ך א"ך = 1503), [=] 'head, head, head' (רא"ש רא"ש רא"ש). And each head includes two angels, until they become six divine powers. And the fourth one is *AHY"H* (I am, I will be), which is the 'head' (רא"ש)

= 506). Moreover, this secret – "I am' has sent me unto you" (Exodus 3:14) – is 'I am your messenger' (אני שליח). The great secret in it is: I am the Messiah of 'all of you' (אליכ"ם = 101) – [=] '*Michael* (מִיכָאֵל), the Minister of Israel. 'I am the Name of all the living' (אניי = 520), [=] 'I am for any Name' (לכ"ל ש"ם אניי אהי"ה), [=] 'a complete power for Myself, I am' (כ"ח של"ם ל"י אניי אהי"ה), [=] 'a complete sage, I am' (חכ"ם של"ם אניי אהי"ה). *Alef" He* (א"ה = 6) times [=] *Alef" He* is *Lamed" Waw* (ל"ו = 36). *Y"H* times *Y"H* is *RK"H* (רכ"ה = 225). Behold, the 'cycle' (מחזור"ר = 261) is [=] *RS"A* (רס"א) – [=] 'and a river' (ונה"ר) went out of *Eden*, [=] 'parents' (הורי"ם) [=] 'will rush' (ימהר"ו); [=] 'mount and sea' (ה"ר וי"ם); [=] '*Y"H* speaks' (י"ה מדב"ר); [=] 'the things' (הדברי"ם) [=] 'this very day' (עצ"ם) [=] 'I am for Myself' (אהי"ה לעצמ"י). The secret of [=] 'cycle' (מחזור"ר) is [=] 'one matter' (חמ"ר אח"ד), and it is a matter that is worthy of [=] 'the selected' (מהבוח"ר) [=] 'from the selecting' (המובח"ר).

Behold, by summing up the three recalled Names of '*YHW"H Adonai Elohim*' (יהו"ה אדנ"י אלהי"ם = 177) you will understand wonders from the combination of the three of them together. And so it should be for the combination of the three Special Names – *YHW"H YHW"H YHW"H* (יהו"ה יהו"ה יהו"ה = 78) – and also for the combination of those that are Unique in the Name of the Self – *Y"H YH"W YHW"H* (יה"ו יה"ו יה"ו = 62) – as well as *Shaddai* (שד"י, Almighty = 314). Moreover, the secret of *El Shaddai* (א"ל שד"י, God Almighty = 345) is *Alef Lamed* (אל"ף למ"ד = 185). Behold, it is 'the Minister of the Interior' (ש"ר הפני"ם = 685), *Dalet Yud Shin* (דל"ת מטטרו"ן) [=] '*Metatron* is a Minister' (מטטרו"ן = 814), [=] 'Yod' (י"ד שיי"ן



(ש"ר). Sum them up with 'the Interior' and, behold, 'Metatron is the Minister of the Interior' (ש"ר = 999). And this is [=] 'the layer of seed' (שכב"ת = 999). This is the power that is in charge of fertility and reproduction in the secret of 'be fruitful and multiply' (פר"ו = 500), which is added to *Shaddai* complete in its uttering – which is in its secret [=] 'I was born' (נולדת"י). The secret of *Shaddai* (שד"י = 314) is [=] 'I am born' (אני נבר"א). The matter is created 'without a means' (ע"ץ = 253); [=] 'tree are from stone' (אב"ן מע"ץ). The complete *El Shaddai* is the 'Lord of Hosts' (ש"ר צבאו"ת = 999) in [=] 'the movement of the Wheel' (בתנועת"ל = 185). Behold, the head of *Alef Lamed* (אל"ף למ"ד) includes the being, and the concealed ones include the loss [of existence]. And they are [=] 'the face' (העיני"ם), which is [=] 'the eyes' (הפני"ם). Here, 'Metatron is the Minister of being and loss [of existence]' (ש"ר ההפס"ד = 999); [=] 'Metatron is the Minister of loss [of existence] and being' (ש"ר ההפס"ד = 314). The secret of *Metatron* (מטטרון = 314) is [=] 'the cycle of the Sun' (מחזור חמ"ה), for he is [=] 'the angel of the Moon' (מלאך היר"ח) [=] 'foreseeing the wind' (מחז"ה הר"ח); [=] 'from wind does he foresee' (מיר"ח); [=] 'the Moon is from the day' (מיר"ח יו"ם); and [=] 'the day is from the Moon' (מיר"ח יו"ם); [=] 'a daily matter' (רוחני"ם) is [=] 'spiritual' (חמ"ר יומ"י); [=] 'judgment is in the matter' (די"ן בחמ"ר); [=] 'judgment is in the womb' (די"ן ברח"ם) and [=] 'the womb is in judgment' (רח"ם בדי"ן) that is [=] 'compassionate with grace' (כ"ל שד"י). The whole *Shaddai* (שד"י) is

364) is [=] 'Compassion in Judgment' (רחמי"ם בדי"ן) and [=] 'Judgment in Compassion' (די"ן ברחמי"ם). I know that this knowledge in which I have revealed to you the secret of the combination of the powers in the *Middot* is enough for you. And know the general Names such as *Elohim* (אלהי"ם = 86) or *Tzevaot* (צבאו"ת = 499), for they determine the existing by including, ruling, and governing all the matters that include the powers of the males and the powers of the females. And they testify that they are Names for things that have matters and shapes, and admit combinations. And the combined ones are the Masters of Names, and they will determine the simple ones that have no Names.

The testament of the existing [Names] that testifies about the existence of their entities is enough for us. It is known that everything that was interpreted for us exists, and we need to investigate its existence. If it is caused, we should immediately know that it has a cause, and it is that which created it. And it is a cause that we should investigate – [to know] whether it has a cause or not. If we will find a cause for it, we will know that it is [also] caused. So should we do with everything that exists, for we should achieve its existence until we reach a single existing [thing] that is a cause compelled by existence in the consideration of itself. And it should be a cause for each existing [thing] and have no cause for itself. This will be ordered by the Name *Y"H*, by the Name *YH"W*, by the Name *AHY"H*, and by the name *YHW"H*, for the Lord – blessed be He – is a cause compelled by existence in the consideration of Himself, and nothing else resembles Him. We should research this in four types of questions, which are: Is it? What? How? Why? [And this should be] concerning each thing that exists except for the Lord – blessed be He – for we allowed

to drop the three last questions upon Him except only the first one. And it is the word 'is', which equals the word 'exists'. It determines the existence of a thing and equals the words 'being' (הויה). Therefore, it was said: "That I may cause those that love me to inherit substance" (Proverbs 8:21). And this is the secret of *Shaddai* (שד"י = 314): [=] 'There are four' (י"ש ד') – i.e. there are *Dalet* (4) powers that testify about that which is above them and about that which created them. And they are the witnesses of the *Dalet* letters of *AHW"Y*, which are the letters of concealment. And they are the matter for the Name that is the Explicit Name according to the following way.

*AHY"H* with *YHW"H*, *A"H* before and *Waw* behind;  
*H"A Y"H YH"W YHW"H HY"H W"H H"W HW"H*  
*WHY"H WYHY"H*.

'The spirit of the Wheels' (רו"ח אופני"ם = 401): This is its way [=] 'before and behind' (פני"ם ואחור"ר), revolving and moving according to 'the Name' (הש"ם = 345). *El Shaddai* is in the secret of the 'cover of the blood' (כסוי = 145), [=] 'covering and revealing' (הגלוי); [=] 'the ink is in the spice' (הדי"ו בס"ם) and [=] 'the spice is in the ink' (הס"ם בדי"ו); [=] 'he revealed the covered' (הגלוי) and [=] 'he covered the revealed' (הכסוי); 'the blood of animal and fowl' (דם חיה ועוף); 'the blood of beasts' (כסהו דם בהמות), 'keeping the blood of man' (שמרהו דם האדם), 'revealing blood' (גלהו דם), 'hiding it on a secular [day]' (בחול טמנהו), and offering it as a burnt-offering on a holy [day]. According to this way, you will know the way of the Name. You should consider it according to a true way, and you will find it!

Behold, the matter of *Elohim* (אלהי"ם = 86) is about potentials. And indeed, the matter of *Tzevaot* (צבאו"ת = 499) is a sign – i.e. in His Host there is a sign by which He is separated from anything that exists. And it teaches about Him that all are His Hosts, and He is a King that judges and governs them all. Therefore, all the powers and Hosts were called by inclusive Names. And it was said, 'the God of gods', as the matter of the saying 'the Lord of Hosts'. And it was said, 'my Rock'; and it was said, 'my God my Rock', and many others like these. The secret of both of them is 'Yud is ten' (י' עשר"ה = 585). And behold, [you obtain] [=] 'the Minister of Circumcision' (ש"ר מיל"ה), [=] 'the Minister of the Mouth' (ש"ר פ"ה). *HW"H* – 'He is five' (ה' חמש"ה = 358), the [=] 'Messiah' (משי"ח). *Waw"He* – 'and six' (ו' ושה"ה = 611) are [=] 'the Torah' (תור"ה). Moreover, concerning *He* (5), behold, *He* is 'five' (חמש"ה = 353), which is 'the five books of the Torah' (חמש"ה = 1327). Moreover, he is *Metatron* (צור"ר ח"י = 314), [=] 'a living Rock' (בציו"ר), [=] 'researcher' (רחו"ק) [=] 'close' (קרוב); [=] 'and it is morning' (בוק"ר) 'in its coldness' (בקור"ו) on the fourth [=] 'of the month' (בחד"ש), [=] 'in the dryness' (בניב"ש) [=] 'arranging' (מסדיר) the [=] 'orders' (סדרי"ם); the [=] 'attendant' (סדר"ן) is [=] *Metatron* (מנטרטון); [=] *Mentator* (מנטטור) is a messenger; [=] 'the feet of his Lord' (רגלי"ו) are [=] 'the feet of the Wheel' (רגל"ל); [=] 'the angel of the Moon' (מלאך היר"ח); [=] 'reveals and conceals his small children' (מכרי"ח ההו"ה), [=] 'compelling the being' (מכרי"ח ההו"ה), [=] 'recalling the heart' (מזכיר הלב); he is [=] 'as a matter for the high [realms]' (כחמ"ר לגבוה"ה). All of it is its half,



and its scarceness is its multitude. Behold, I already revealed to you a few particularities from the secrets of the revealed Names published in the books, and I also included in them great generalities. And all of them testify that there is a thing compelled by existence in the consideration of itself, which has neither cause nor titles. And it causes the titles of His actions and the *Middot* that are poured from the essence of His truth upon His creations – some of them to be created, some keeping their existence, and some to be led in their appropriate order. All this is according to what appears in the order of the *Yud"Gimel* (13) *Middot* about which it was said: "A covenant made for the *Yud"Gimel Middot* so that they do not return empty". There, He ordered for them in their beginning the matter of the Special Name, by saying there: "And the Lord passed by before him, and proclaimed: The Lord, the Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Exodus 34:6). For the Name of the passer is the Name of the reader, and it is the Name of the reading with [the words] 'passed by before him' returning to [i.e. referencing] the passer, who has the face that determines the truth of his existence. This will teach that the title is not added to the Self of the one that is describing, as the Rabbi hinted in the secret of the Name "I am that I am" (Exodus 3:14). For the title is the one describing itself, and its order is as if it was said "The existing" – i.e. the one compelled by existence. So it is in the matter of what He said about the achievement: "And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Exodus 33:19). Moreover, behold, the word 'whom' (אשר) is as the word 'I am' (אה"ה) that orders the passing without being there about the matter of an eternal being in the future, after it is not connected to time – and all the more so with the

relation between the first Name 'I am' and the second name 'I am' with the word 'that' [in the middle]. This is all about His Self, and all the more so when he interpreted also that these two are one single matter in the truth of existence. And this is why he said: "'I am' has sent me unto you" (Exodus 3:14). And the three Names occasioned one single thing in the truth of our consideration. Moreover, the three of them appeared in one single shape in the *Middot*, for the three of them will occasion one single thing. Also, [they appeared as] three Names in the Priestly Blessing, for this Name is a Name of twelve letters, and it is hinted in the Name "I am WH"V (וה"ו), save us!". Furthermore, 'the wisdom' (החכמה = 78) [=] 'reveals' (מגלה) [=] 'the raw matter' (הגל"ם), whose secret is [=] 'bread' (לח"ם). And the secret is: "Neither shall you suffer the salt of the covenant of your God to be lacking from your meal-offering; with all your offerings you shall offer salt" (Leviticus 2:13). The secret of the father reveals the following secret: 'A cloud that surrounds the raw matter' (הגל"ם הסוב"ב = 156) – which includes [=] 'the Wisdom and the Understanding' (החכמה והבין"ה). Behold, the whole Name is combined like this.

YHWH YHHW YWHH HWHY HWYH HHYW  
WHYH WHHY WYHH HYHW HYWH HHWY

ההיו	הויה	הוהי	יוהה	יההו	יהוה
ההוי	היוה	היהו	ויהה	וההי	והיה

This Name should be taken as threefold in the first [instance], and the three complete Names will be summed

up from it. It is needed to further take and invert it from its end to its beginning, and take a letter from each Name. And one Name will be derived from the four Names; and one Name from the [other] four; and one Name from the [other] four. And there will be three Names. We further need to take it according to the second ones in the same way of the first, which are three by three letters together. But we need to invert them backwards and begin from the word that is the second to the last backward, and complete the last one, ordering the shape of its revolution. We also need to do this to the third ones, but one should begin from the Name that is the fifth [in relation] to the first, and walk it ahead up to the end. And then, one should return to the first beginning and complete with the fourth Name. Or, if you begin from the seventh Name, walk it backwards up to the first, further return to the last, and complete with the eighth one the first, which is the fifth for the last one. This is the matter in the secret of this Name about which it was said that it is a Name of twelve letters – i.e. words – combined in a complete combination. And this Name itself is like this.

AHYH	AHHY	AYHH	HYHA	HYAH	HHAY
YHAH	YHHA	YAHH	HAHY	HAYH	HHYA

ההאי	היאה	היהא	איהה	אההי	אהיה
ההיא	האיה	האהי	יאהה	יההא	יהאה

This itself should be taken at first, and it will exist as this in equality. And it is known that the addition of this [letter] to the other in each Name is *He*. [Thus] the secret will appear

as *He* times *Yud*"*Bet*, or *Yud*"*Bet* times *He*. Their hint is: "For 'the Lord' (*בִּי"ה* = 17) is God, an everlasting Rock" (Isaiah 26:4); and also: "Extol Him that rides upon the skies, Whose Name is 'the Lord' (*בִּי"ה* = 17)" (Psalm 68:5). It was found that *Yud*"*Bet* times *He* equals the number of *Waw* (6) times *Yud* (10). And behold, the whole Name is in both of them, and they equal *Nun*"*Yud* (*נ"י* = 60). And they stemmed from the number of *Yud*"*Bet* (12) times *Alef*"*Dalet* (*ד"א* = 5). Behold, their secret is: "O 'Lord' (*אֲדֹנִי* = 65), send, I pray You, by the hand of him who You will send" (Exodus 4:13). Indeed, the number of the first generality is 'squared' (*מֵרֶבַע* = 312). Take the whole single Name from them according to the squared way, and it will equal 'and triangle/and it tripled' (*וּמִשְׁלֹשׁ* = 676). Sum them up, and you will find their secret being 'a square and a triangle' (*מֵרֶבַע וּמִשְׁלֹשׁ* = 988). Their truth according to their combination is [=] 'warp and weft' (*שֵׁט וְעֵרֵב*). Sum them up with *Waw*"*He* (*ו"ה* = 11) from 'chaos/shapeless' (*תְּהוֹ*) or [=] *He*"*Waw* (*ו"ו*) from 'void' (*בְּהוֹ*), or [=] *Alef*"*Yud* (*א"י*) from 'letters' (*אוֹתִיּוֹת*), and you will find their secret being 'a layer of seed' (*שִׁכְבַּת זֶרַע* = 999) according to the way of [=] *BK*"*R ZO*"*N* (*בְּכִר זֶעֱן*). For the number of the long *Nun* (*ן* = 700) is [=] *Shin*"*Taw* (*ש"ת*), and it is 'the man' (*הָאָדָם* = 50) according to the way of the short [=] *Nun* (*נ'*). Behold, the seed of man is *Kaf*"*Bet* (*כ"ב* = 22), whose secret is [=] 'wheat' (*חִטָּה*). And if so, the seed of man is wheat, and its secret is 'the layer of seed' (*שִׁכְבַּת זֶרַע* = 999). And this is 'why you shall sow wheat' (*שֵׁט זֶרַע חִטָּה*). Therefore, Set was named 'seed': "For God has appointed me another seed instead of Abel, for Cain slew him" (Genesis 4:25). Take wheat as the complete '*Chet Tet He*' (*ח"ת ט"ת ה"א* = 823), and you will find at its ending [the



word] 'signs' (את"ת = 801) inverted. Make from 'wheat' (חט"ה = 22) a number, and behold, you have 'Kaf"Bet signs' (כ"ב את"ת = 823). And they are [=] 'the signs of AHW"Y' (את"ת אהו"י), and they are the [=] 'letters' (אותיות) [=] 'Alef Taw"Waw Yud Taw"Waw' (א' ת"ו י') (ת"ו). And their eminent hint is: "And you shall take into your hand this rod, wherewith you shall do 'the signs' (האת"ת = 806)". The hint is: "Which God in creating 'had made' (לעשו"ת = 806)" (Genesis 2:3) – [=] 'the signs' (האת"ת). And this is what you should do with it, for it was already said about it: "See, I have set you in God's stead to Pharaoh, and Aaron your brother shall be your prophet" (Exodus 7:1). Indeed, the rod of Moses belonged to Snapirion. And it is was called the rod of God – and also the rod of Aaron. But it was not called the rod of the Lord (YHWH)! And its secret is *Mem Tet He* (מ"ם ט"ת ה"א = 495), [=] 'the rod of truth' (מט"ה אמ"ת). And its number is [=] 'man, angel, Satan' (אד"ם מלאך שט"ן). Their ending is 'Taw"Resh Taw"Kuf Taw"Shin at the right' (ת"ר א"ד = 1910); their midst is 'vapor, dew' (ט"ל = 44); their heading is *AM"Sh* (אמ"ש = 341). Their secret is 'AD"T is left [and] right' (אד"ט שמא"ל ימ"ן) (= 495) – either left or right; [=] 'tree, heaven, AD"T' (איל"ן) (= 495) is in the secret of the three squares that are in the first virtue, whose midst is *Yud"Waw Kaf"He Lamed"Waw* (י"ו כ"ה ל"ו = 77); [=] 'and the perishing' (והכלוי) stands in the center. [And] we should further return to *Mem"Tet Samek"Dalet Peh"Alef* (מ"ם ט"ת ס"ד פ"ה א"א = 194).

Behold, the whole number revolves in them. And this is because the beginning of the drawing in the physical title is a dot. And from it, the lines spread, until they reach the line

that surrounds everything. And this will be in necessity according to the way of warp and weft – according to the shape of the six edges. For the line surrounds them all, and the dot is the midst of them all. If so, they do not have a known beginning, but each part of the surrounding line is a beginning, a midst, and an end in relation to each other. But the dot is a beginning known in necessity. This is why the letter *Yud* came, for it is the beginning of all the letters at the head of the Name – to infer that *Yud* is the beginning of each number. The reason why *Alef* appears in the second Name is to infer that *Alef* 'was' (הי"ה) the beginning and the head of the first of all that was. And *Alef* is also the intention of the shape it (.) [represents]. Its number is 'ten' (עשר"ה = 575), for it is [=] 'the Minister of the Revolution' (ש"ר הסב"ב). And it is the Minister of the Eye – i.e. the Minister of the Interior is the intention of the units, and their end also appears to infer that *Alef* is the intention, the end, and the termination of all that 'was' (הי"ה = 20) from Him.

So, the Lord – blessed be He – is the One from Whom all came, and He is the beginning of everything that already exists and the beginning of everything that is destined to exist. He is the first cause of all. And as He is the first beginning of all, so He further sustains everything in the likeness of the spirit from which everything is. And in it – in the Name – everything is according to the shape of *He"Waw* (ה"ו = 11), which is the midst of each number. And as it is the midst and the heading of everything, so it is the end of each of the four causes. Behold, the most excellent intention of all is that for which the three – which are the matter, the action, and the shape – exist. The Name is as a shape for everything, for it is the beginning of everything as the shape is the head of everything that has

matter coming into existence – which is likened according to the ability of the speech by the way of the shape of the *Torah*, which spoke in the language of the human beings. For we do not have the power to stand upon the truth of a thing, when it is in some of the Names, but only by a way of metaphor, riddle, and hint, which are the matter (חמר). *Chet* is the riddle (חידה), *Mem* is the metaphor (משל), and *Resh* is the hint (רמז). Their midst is ‘demons’ (שדי"ם = 354), and their ending is ‘for this’ (לז"ה = 42). Their secret in the combination of the three of them is ‘this is a matter for demons’ (ז"ה חמ"ר לשדי"ם = 644); through them, [=] ‘the Minister of Zodiac unites’ (ש"ר המזל מיח"ד). And their secret is [=] ‘the heart is the matter of demons’ (הל"ב חמ"ר השדי"ם). And the wonderful thing in it is [=] ‘the heart of the matter of *Satan*’ (ל"ב חמ"ר השט"ן); [=] ‘*Satan* is the matter of the heart’ (שט"ן חמ"ר הל"ב) and [=] ‘the matter of the heart is *Satan*’ (חמ"ר הל"ב שט"ן). And the secret of *Satan* (שט"ן = 359) is [=] ‘a white seed’ (זרע לב"ן), [=] ‘an uncircumcised tail’ (זנב ער"ל), and it is [=] ‘a sowed heart’ (ל"ב נזר"ע), and also [=] ‘a sowing heart’ (ל"ב מזרי"ע), for it [=] ‘itself is an evil zodiacal sign’ (גרף ר"ע). And it is [=] ‘an evil body’ (הר"א מזל ר"ע). And it is [=] ‘a white seed’ (זרע לב"ן). Without knowing all this, how can we speak about the Name except the Lord? [We can speak] according to the way of a riddle, a metaphor, or a hint.

Each ‘created’ (נבר"א = 253) [being] is [=] ‘the matter’ (החמ"ר), for the matter is created, and it is even equal in *Gematria*. And the secret of the matter is *He Chet Mem Resh* (ה"א ח"ת מ"ם ר"ש = 994) – [=] ‘one preservation’ (שמ"ר) [=] ‘keeping the seal’ of *He* (חט"ם ה"א). The Name acts upon the cause of anything

acting, anything that acted, and anything that is acted upon. And therefore, it was said in *Sefer Ha-Bahir* [as it follows].

*Yud* acted

*Yud* acts

*Yud* is acted upon

This is to say that there is something that acted, something that acts, and something that is acted upon, and all are His actions – blessed be He. This will be determined by the Name of *Yud"Bet* (12) letters, which determines that the Lord is the beginning of all. He sets and sustains everything, He is the purpose of all, and all wait for Him and long for His goodness. Whoever feels sorrow cries out for Him with His Name by nature and habit, for the addresser cries out *AY AH*, and also *YH* as well as *WH WH*; and also *HWY AWY YA YWY WY*, and so on – *HH HA*, and many other. Half the Name is ‘concern’ (דאג"ה = 13), and the other half is [=] ‘love’ (אהב"ה) – ‘one, one’ (אח"ד אח"ד = 26). And all of it [=] ‘foresees’ (חוז"ה) [=] ‘one by one’ (אח"ד אח"ד). And the second is the sight, while the third is the vision. With the sum of *AHY"H* (אהי"ה = 21) with *Adonai* (אדנ"י = 65), it becomes *Elohim* (אלהי"ם = 86), and two Names and a half are *Adonai* (אדנ"י = 65). If so, *He* (5) of them equal *Bet* (2) of these, and *Yud* (10) of them equal *Dalet* (4) of these. And one is *MTzP"TZ* (מצפ"ץ = 300), and it equals [=] *Shin* (ש"י) – here is *Shaddai* (שדי"י = 314). And up to here, it is ‘enough’ (ד"י = 14)! Behold, what I have mentioned in general about the matters of the published Names should be enough for you and those that resemble you.



Indeed, I will now return to speak about the concealed Names, as I intended to do. And I will also speak about them in general and in necessity, for I have already told you that the particulars have no end. And I will first say that this Name that is written on the doorposts outside should not have been written there, but it appears there only because of its hint. And it is *KWZW BMWKSZ KWZW* (כוזו במכוסז כוזו), which stems from *YHWH Eloheinu YHWH* (יהוה אלהינו יהוה = 154) according to *Alef"Bet Gimel"Dalet* [the alphabet's encryption]. We shall bring an introduction for this interpretation and what follows it, and it is already known to all. For whoever has a name is called by that name, understands the language of the caller, and knows that it is appropriate according to the judgment of mankind to answer the one calling him. And there is no cause to prevent him from answering the other. Concerning whoever is called by a name that is not his, the judgment decrees that he will not answer the caller, even though the listener understands that the caller aims at calling him, but he does not call him by his name or appellation. The one that calls someone who does not understand the calling of the name will not be answered. It was already mentioned in the *Torah* that sometimes the Lord called Moses, and Moses answered the Lord as in the matter of His words in the bush: "God called unto him out of the midst of the bush, and said: Moses, Moses. And he said: Here am I" (Exodus 3:4). And sometimes, Moses called and the Lord answered him, as the matter of his saying: "Moses spoke, and God answered him by a voice" (Exodus 19:19). And it was interpreted as "By the voice of Moses". It will be inferred from that which is recalled in this introduction that whoever recalls the Lord and speaks appropriately – according to what is there from the speech in its communion and combination between the Lord and

the man that will be answered according to his call – [will be answered]. And this is due to the *Nefesh* acted by the speech, which is acted by the melody.

Therefore, those that prophesize prepare themselves according to the way of the melody to receive the abundance from the active intellect. And the speech will also come to them from playing and singing, and leaping and dancing. For this is the nature in man – to receive out of joy, as it was said, and neither out of sorrow or out of laziness, but out of joy. It was said that prophecy dwells only upon the wise, the mighty, and the rich. Concerning the sage, behold, he is the one that is complete in his *Middot*; the mighty is the one that conquers his inclination; and the rich is the one that is happy with his lot. The essence of prophecy and its truth is an abundance poured from the Lord – blessed be He – through the intellect that acts upon the potential of speech. And some of it moves to the potential of imagination, some to the awakening potential, some to the practical potential, some to the potential of thought, and some to the potential of feelings. All these potentials are combined with the Wisdom, the Understanding, and the Knowledge. The intellect was the beginning for the existence and the essence of all, but it was their distant cause, for the potentials exist from each other. And the *Middot* also exist from each other, and they are drawn after each other, for all the organs exist from each other and are drawn one after another. As we see in the tree, from the seed from which the root grew, and from the root from which the branches [grew], the leaves are from this and the flowers are from that. And from them are the fruits, for they are the end of the intention concerning the existence of nature. And from the fruits, it returns to another new seed. It will be inferred from this revolution

that there are in these things – according to their numerous kinds – equal matters, and matters that incline from the equality, until they do not resemble each other. But sometimes, the inclination from each other concerning their matter is a close inclination, and sometimes it is so distant that it will be like this with its branches – distant as well – even though they are included in one single body. And if there was no means between them through which they could answer each other, it would not have been possible for the opposites to gather in one single body. This already occurs in the organs, for there are those among them that are in the essence of heat, such as the heart, and there are those that are in the essence of cold, such as the bone, according to mankind. And so it is in the rest of the matters concerning the *Middot* and the rungs.

Therefore, this will occur if one man will achieve one achievement in one matter being opposite to that which his fellowman achieved. And when it is like this, if the first one is a leader and the second one is also a leader, it will be compelled from this that the leadership that is compelled by the achievement of the first will oppose the leadership that is compelled from the achievement of the other. Sometimes, there will be either a great or a little closeness between them, according to the distance of the achievement and their closeness. That achievement that I recall here is counted based on where I am in this matter, and it is an achievement in general. Indeed, some of it is divine, some is intellectual, some is imaginary, and some is perceived. This difference should be recognized by the whole one up to the point that he will not err from the achievement. Their examination is to consider among the leaderships and see which is more complete in order to bring man to the perfection of the body, the *Nefesh*, and

the intellect, and for earning the wealth and keeping it in order to bring it out [to the others] – when the one that resembles it will bring it out according to the ways of the Lord. And they [the ways of the Lord] are grace, ordinance, and righteousness. It will immediately become known that the one closer to this is more complete, and it is this [way] which is appropriate to walk. And the virtue and the inferiority will be in it according to the closeness and the distance.

After informing you about all this, behold, it depends on the matter of achievement, and it is not appropriate for you to be drawn after it after a few leading thoughts, for those that act according to them comprise many details and are general peoples. And even if it is greater than a myriad, its rung of truth does not depend on the multitude of a people, but upon the few. Indeed, if you see few details completing that which we had recalled and many [details] that drive away their ways walking by inverting the straight judgment, you should be drawn after the few who have the truth and draw away from the rest. When one detail is against a few thousands and myriads of human beings, the judgment will be with that one. After it will be made clear that the truth is with him, you will know that it is so from whatever side. Indeed, as long as the matter of this unique person, or the few, or the many is confirmed to you, and you are doubtful, do not move from where you are to any of the ways, for it is possible that you think to be correcting yourself when you are actually ruining yourself. It is also inappropriate for you either to stand with your doubtfulness even for a small moment, or to be neglectful or indolent in researching a way to remove yourself from the doubt. But it is appropriate for you to try hard, utilizing all your possession, the labor of your body, and the sorrow



of your *Nefesh*, if it is not possible without this, until you will exit the doubt, as long as that doubt is from the doubts – for there will be causes for the loss of the *Nefesh*, which is the essence of the eternal remaining.

Therefore, I am now required to show you ways that will bring you out of those doubts concerning this matter in which we are found. Those ways are the eminent consideration in the ways of all the concealed Names according to the way of the first [Name]. And it is about knowing the truth of their order according to that which will be understood from them through the Holy Language. After this, it is appropriate to leap from this knowledge to a second knowledge that is wider than this. And we need to be pedantic in understanding the speech according to that which it will display in each language – according to the way of what its masters discuss about it. All the languages should be untied toward the Holy Language according to the *Kaf"Bet* (22) letters with the six doubles, which are *KMNPTz"A* (כמנפצ"א). And always be pedantic in this way!

A	B	G	D	H	W	Z	Ch	T	Y
Y	K	L	M	N	S	O	P	Tz	Q
Q	R	Sh	Th	K	M	N	P	Tz	A

י	ט	ח	ז	ו	ה	ד	ג	ב	א
ק	צ	ע	ע	ס	נ	מ	ל	כ	י
א	ץ	ף	ו	ם	ך	ת	ש	ר	ק

Behold, the number of these letters – *Lamed* (ל = 30) – is thirty, and their secret is [=] 'in potential' (בכ"ח), in the secret of 'Bet, written, thought' (ב'טא כ'תוב ח'שוב) [the initials making 'in potential']. And their hint is: "The voice of the Lord is powerful" (Psalm 29:4). This is because there is multiplication in the *Kaf"Bet* (22) letters, and the letters of multiplication – according to that which we had written – are *KMNPTz"A Y"Q* (כמנפצ"א י"ק). And they are eight letters. Indeed, these six are counted with the two in order to complete the number of one thousand and revolve them back again. Likewise, it is appropriate for you to know that in the *Kaf"Bet* letters it is enough to revolve the numbers from one up to one thousand – and up to one myriad, and up to infinity. How? Behold, it is known that according to the Indian calculation they draw nine shapes of human beings, revolve on them all the numbers, and separate among the numbers with one round shape, which is called *Siferu* (ספּר). And each number revolves upon *Tet* (ט = 9). Indeed, we have letters that determine the number. And behold, *Alef* is a sign for the number one; *Bet* is the sign for two, up to *Tet*, which is the sign for nine. Behold, *Yud* is the sign of ten. It is also the tenth sign for those [numbers] counted in the row of the units, and it is the end of all. Indeed, the rung of *Yud* for the tens is as the rung of *Alef* for the units. It is known that, if you count nine units, you need to impart them one [additional] letter, which is a sign for that which is in their midst. And it is the letter *He*, which is in this shape.

A B G D **H** W Z Ch T

א ב ג ד ה ו ז ח ט

When you take the beginning and the end of these numbers, which are *Alef* *Tet* (א"ט = 10), the generality summed from both will equal [=] *Yud* (י). Likewise, when you take the second letter to *Alef* – which is *Bet* – according to the way of walking ahead and sum it up with the second letter to *Tet*, which is according to the way of returning backwards, that which is summed from both will be *Yud* as well. The sum of *Gimel* (3) and *Zain* (7) is also like this – this is ahead and that is backwards. What is summed from both is *Yud*, and so it will be with *Dalet* (4) and *Waw* (6) ahead and backwards up to *He*, which will be left alone, and invert ahead and backwards in itself. And it is that about which it was said: “When they were created” (Genesis 2:4) – with *He* He created them. This secret will reveal to you the matter of the ‘Tree of Knowledge’ (עץ ה'דעת), which is in the midst of the Garden (ה'גן), and the Tree of Life (עץ ה'חיים), for it is *He Hayediah* (ה' הידיעה), *He* is the Knowledge). And it will reveal to you all the secrets of the *Torah* and the secrets of existence. And this is its shape in our writing: *He* (ה). And its shape testifies about its essence, for it has two straight lines and a vertical angle, and its lines show that it has equal length and breadth. About this, it was hinted that the Land was given to Abraham with the addition of a *He* to his name, when he was told: “Arise, walk through the Land in the length of it and in the breadth of it, for unto you will I give it” (Genesis 13:17). In its midst, there is a line spreading from a point and continuing in the likeness of a growing son. And therefore, its number is five, for it shows the secret of impregnation and the secret of the navel of the stomach.

And it is ‘One Name’ (ש"ם אח"ד = 353). According to the way of inversion that shows the matter of the flaming sword turning every way, it is the matter of the cold returning to be hot, or the hot returning to be cold. And this is according to the way of [=] ‘the distance’ (המרחק) between a thing and another. Likewise, the secret of ‘the flaming sword’ (לה"ט החר"ב = 259) is the [=] ‘breadth of Aries’ (רח"ב הטל"ה) from which the walk will be known, for its front turns toward the left. And its walk is toward the back, according to the shape of the writing. The shape of *Bet* (ב) is written with three lines. The superior line begins from the front that looks toward the left. And after that, it continues backward. And then, it descends downward. And then, it begins from the point that looks backward, and it continues and walks ahead. Know the matter of the shape of *He*, which is the middle shape in existence turning toward merit and defect – before and behind.

The one that considers the shape of the letters, the *Nikud* (vowel points), and the *Taamim* (cantillation marks) will quickly know the matter of *He* and also its additional *Alef*. Its matter is as – behold – the one that says “I am here, I am here”, as for example, “Lo, here is seed for you” (Genesis 47:23). Its matter is as “Lo, the bread of affliction”, which resembles the one that says: “Behold, this is the bread, which is the bread of affliction; it is that which our ancestors ate in Egypt, and we eat it as a testament for the remembrance of the Exodus”. And he already points it out with the fingers. The matter of “This is my God, and I will glorify Him” (Exodus 15:2), which was said about it, teaches us that it was shown with a finger. It is the matter of knowing the Name, which is shown with a finger. This as a man that teaches the lads, puts his letter upon each letter, and tells him: This letter is called like this, and that is called



like that. This is what was done in the ordering of the Explicit Name with its letters, punctuations, and recalling according to the order of its uttering. Therefore, the Lord said about it: "This is My Name forever, and this is My memorial unto all generations" (Exodus 3:15) – as the one that shows it to his disciple with fingers and tells him, "This is my name". For the knowledge of the Name is delivered in *Kabbalah* by the complete sages according to the way of returning them to the days of their youth. For they are taught new matters from *Alef* up to *Taw* that they never heard. They are informed concerning everything they toiled for up to this day in the study of the *Torah* [thanks to] the intention in it in order to reach this *Kabbalah*, according to what these ways will show them. They will be informed that the letters are signs used to write with [the presence] the entire existence. And therefore, they will be spoken in seventy languages and according to their three first ways, which are: [1.] Recognizing each letter of them in its shape through the interpretation of each point of them in its essence and the separation from the rest [of the letters], and [seeing] what it hints with its image; [2.] recognizing the ways of the Names of the letters and their order, such as *Alef*, which is a letter whose [order in the] sequence is the first [in the] sequence of the letters. And it is the Name for that letter itself, for it is the sign of the end of all sequences as well, which is *Elef* (one thousand). For you might say that *Alef* is one, and that *Elef* is instead of *ThShR"Q* (תשר"ק = 1000) – one thousand (אלף). We find that the letter *Alef* is the first letter and it is also the last letter as well. This is what you can also say about *Yud*: It is a first letter for the tens, and a last letter for the units. The same is appropriate to say about *Kuf*, which is a first letter for the hundreds and a last letter for the tens. And

therefore, *YQ"A* (יק"א = 111) is their likeness, and it is the likeness of *Alef*, which is one.

If so, [3.] the third way is the way of recognizing the ten *Sefirot* and everything drawn after them. And then, the *Sefirot* will be according to the [known] ways. The first is according to the way of the Indian calculation, as we have recalled, which revolves from *Tet* to *Tet*. It informed us that *He* is in the midst of the numbers, for it has four letters on its right – which are *A"B G"D* – and four letters on its left – which are *T"Ch Z"W*. And their sum is *A"T B"Ch G"Z D"W*, which in their number in general are *Mem* (מ" = 40). And with the letter *He*, which is in their midst, they are *Mem"He* (מ"ה = 45), whose secret is [=] 'Adam' (אדם). And according to each single 'vapor' (אנ = 5) [the word is repeated twice in Hebrew, which is like stressing and putting an accent to the word; however, in this case twice 'vapor' is 10] of the qualities [i.e. the *Sefirot*], they will equal to *Chet* (8) qualities. And that is what will come to all of them. For each one of the four elements is all of them in potential. And therefore, they are all *Lamed"Bet* (32) points upon eight points, which are eight angels. And they have *Waw* (6) corners, which are six edges – here is *Chet"Waw* (ח"ו = 14), which is for each single vapor. For its secret is *He* – here is 'Eve' (ח"ה = 19). And it is *Chet"Waw* (ח"ו), which is created from the rib of man, for *Mem"He* (מ"ה = 45) is the secret of [=] 'Adam' (אדם). And this is the secret of *ChWD"A* (חוד"א = 19). Behold, the end of Adam is the beginning of the brain, and the beginning of Eve is the end of the brain. Likewise, 'brain' (מח) inverted is 'hot' (חם). If so, behold, it is cold. Therefore, the two of them are 'five' (חמ"ש = 348) against [=] 'five', and this should be showed by ten letters like this.

<i>A'B'</i>	<i>G'D'</i>	<i>H'W'</i>	<i>Z'Ch'</i>	<i>T'Y'</i>
ט"י	ז"ח	ה"ו	ג"ד	א"ב

Behold, the letters *AHW"Y* (אהו"י), which are four letters – head, midst, and end – are compelled from this. And that which is like this is appropriate for determining the Name in truth and being a first Name for it – determining its existence according to the way of truth. When all is counted together, they will equal 'the sea' (ה"י = 55). And the number of pairs in them is *He* (5), and they equal *Lamed* (30). And behold, [take] *LHY"M* (לה"י = 85), sum them up with the head (*Alef*), set it at their beginning, and they will be *Elohim* (אלה"י = 86). The remaining ones are *Gimel"He Zain"Yod* (ג"ה ז"ט = 24), and their secret is together with each other [letter], as the secret of 'the doorpost' (המזוז"ה = 70) – whose secret is [=] 'from this and that' (מז"ה וז"ה). Behold, 'this and that' are sealed in the Name: "This is My Name (...) and this is My memorial" (Exodus 3:15). This is the Name of *Yud*, and that is the memorial of *Yud*. Therefore, the Name of the Name begins from the letter *Yud* (י"ד = 20), and it is [=] 'enough' (וד"י). And about the opposite, it was said: "And Di-Zahab (זהב ודי)" (Deuteronomy 1:1); "For my sighs are many and my heart is 'faint' (דו"י)" (Lamentations 1:22). It is the [=] 'ink' (י"ד), which is the matter for the letters. And a point includes them all, and their secret is *Yud"Yod* (י"ט = 19), including the secret of *He"Mem* (ה"מ = 45) and [=] 'what' (מ"ה), for the secret of [=] *He"Mem* is derived from *Tet* – and this is for the right. Furthermore, *Mem"He* is also derived from *Tet*, and it is for the right.

And *Yud* remains in the middle, and it is the secret of 'clay' (ט"י = 28), which equals to [=] *Kaf"Chet* (כ"ח). It was derived from *Yud"Yod*. And behold, this is the cycle of the Sun, which is compelled from the cycle of the Moon. And the secret of both is *Kaf"Chet Tet"Yud* (כ"ח י"ט = 47): "And God saw that 'it was good' (כ"י טו"ב = 47)" (Genesis 1:10). Their sign is: "For their eyes are bedaubed (כ"י ט"ח) that they cannot see, and their hearts that they cannot understand" (Isaiah 44:18). They are [=] *Tet"Yod TY"Y* (ט"י ט"י = 47). And, behold, *He* – two *Yuds* in the midst of *Gimel* – is 'threescore' (שתי"ן = 760). Sum up *Bet* (2) with two *Yuds*, and you have *Bet"Kaf* (ב"כ = 22). Sum up *Gimel* with *Gimel* – two that are *Lamed* (30) according to the way of *G'K'Z'* (ג'כ"ז = 30) – and sum up everything, and it will equal to 'in all things' (בכ"ל = 52). Their sign is: "And the Lord had blessed Abraham in all things" (Genesis 24:1). And behold, they include *Bet* (2) holy Names. And furthermore, sum up from them 'Gimel of clay' (ג"ט = 31) and they will be equal to [=] 'God' (א"ל). Moreover, sum up *BY"Y* (ב"י = 21), and they will be equal to [=] *YH"V* (יה"ו). Sum these up and, behold, you have 'Elijah' (אליה"ו = 52) [=] 'and the God' (ואלה"י) of Jacob alone, for they are *Yud"Gimel* (יג = 13) Names – [=] *Bet Zain Dalet* (ב' ז' ד').

The way of taking them according to the Name is *A"B* [*Yud*] *Y"G T"D Ch"H Z"W* (י"ג ט"ד ח"ה ז"ו = 65). And everything will be equal to [=] 'Lord' (אדני). And they are two Names and a half. The first Name is 'liver' alone (כב"ד = 26), and the second is [=] 'the liver is in the heart' (הכב"ד בל"ב = 65). And therefore, the one that is worthy will gain from them [=] 'either liver or heart' (כב"ד או לב). And the third is 'brain and heart' (מ"ח



86), and it is carved [=] 'in the blood and the heart' (בד"ם ובל"ב). It will be said like this: [=] 'The heart has blood' (בל"ב ב"ו ד"ם), [=] 'the blood has a heart' (בד"ם ב"ו ל"ב). Their combination is the combination of 'the blood' (הד"ם = 49) with 'the heart' (הל"ב = 37). It also has the combination of 'the blood and the liver' (הד"ם והכב"ד = 86), as the combination of 'heart and brain' (ל"ב ומ"ח), which is hinted in them: "I do make Myself known unto him 'in a vision' (במרא"ה = 248)" (Numbers 12:6) – i.e. [=] 'from the organ' (מהאב"ר). "I do speak with him 'in a dream' (בחלו"ם = 86)" (ibid.) – is according to [=] 'the brain and the heart' (המ"ח והל"ב), which are the tools of prophecy. And the Lord called them His servants: "For unto Me the children of Israel are servants; they are 'My servants' (עבד"י ה"ם = 131)" (Leviticus 25:55) – [=] 'they are God' (אלהי"ם ה"ם). Behold, *He* (5) times 'heavy' (כב"ד = 26) equals [=] 'light/not heavy' (ק"ל) once. Set light against light as well as heavy against heavy, and you will find the secret of the four elements, which are fire – light – wind – light – water – heavy – and earth – heavy. And the four of them will be equal to 'dry' (יב"ש = 312), [=] 'west' (מער"ב), and [=] 'square' (מרב"ע). Behold, it is the combination of [=] 'the Chariot is in the moist' (המרכב"ה בל"ח). And from there, [=] 'the blessing [will spread] in bread' (הברכ"ה בלח"ם), from which the combination of brain with heart is. And also the 'warm heart and the warm liver' (ל"ב ח"ם וכב"ד ח"ם = 160) are from it, for it mixes [=] 'brain and liver in bread' (מ"ח וכב"ד בלח"ם). Know that the secret of the simple Name is 'liver' (כב"ד = 26). And that which is concealed from it is 'alive' (ח"י = 18) – i.e. 'a living liver' (כב"ד ח"י = 44). And you will find

everything to be [=] 'blood' (ד"ם). Sum up 'blood and alive' (ד"ם וח"י = 68) and behold, both have within them the secret of the [=] 'unique' (מיוחד"ד) Name, whose matter includes 'a likeness' (דמיו"ת = 450). Behold, the combined and the simple are 'blood and ink' (ד"ם ודי"ו = 70), [=] 'Adam and Eve' (אד"ם וחוו"ה), [=] '*Mem"He* and *Yud"Tel*' (מ"ה וי"ט), and [=] 'his father and mother' (אביו ואמו). Behold, it includes seventy, which are *Ayin* (70), and their matter is [=] 'circumcises' (מ"ל). And each *Ayin* is light/not heavy. And it is a multiplication, for it is two Names that are also five Names. The secret is in the sum of the Names together with Names they are used – and 'chaos/shapeless' (תה"ו = 411) also uses it. And this is the secret of 'the Minister of the Host is a token' (ש"ר צב"א = 1000). And therefore, you will understand that the Minister of the Host for the superior and the inferior ones is a token and sign, as it was said: "He is a token for His Host".

If so, from all this you will know that the way of permutation is a wonderful and excellent way, as we had hinted in the Name *KWZ"WBWKSZ KWZW* (כוז"ו במוכס"ז כוז"ו), which was changed in the Name according to AB-GD [a cipher alphabet, where one letter is shifted forward; thus, *KWZ"WB* becomes *YHW"H*]. Its further exchange in *ATh-BSh* [another cipher alphabet] is *MTzP"TZ* (מצפ"צ) [*HKTzMCh"O* (הכצמח"ע), *ThKLMT"P* (תכלמט"פ) *MTzP"TZ* (מצפ"צ)]. And [you should] also [continue] in *A"TB"Ch*, and so on. So that you know how to continue your knowledge according to this way, I will write for you *Kaf"Alef* (21) alphabets in which the Name changes into another. And this will occur by recalling only their initials. For it is impossible to write them all now, and

it is not their place as well. And all of them were already written and explained in the interpretations of the Book of Formation, and this is the way of them all.

The name  $YHW^H$  (יהוה) is changed in  $AL-BTh$  into  $NQTz^Q$  (נקצ"ק = 340), and their number is 'a Name' (ש"ם). And their secret is [=] 'a concealed count' (מניין), and their sign is [=] 'an ancient world' (עולם), and their sign is [=] 'a righteous world' (עולם צד"ק) and [=] 'a righteous world' (קדמו"ן). It changed in  $AB-GTh$  into  $SRQ^R$  (סרק"ר = 560), and their number is [=] 'head [and] tail' (ראש זנב). And their secret is [=] 'points' (נקודות), and their sign is the [=] 'inkwell' (קסט"ת) of the writer and [=] 'He is the matter of Waw, the shape' (ה' חמ"ר ו' צורה). It changes in  $AG-DTh$  into 'ten' (עשר = 570) according to its three letters. Know that, after you know the change of the second letter, there will be no need to write the fourth letter, for it is the second one itself. And there is no need for me to awaken you to that which will be derived from each one of the changes, for it is appropriate for you to find it yourself according to that which is worthy for it. It changes in  $AD-GD$  into  $PTh^Sh$  (פת"ש = 780), in  $AH-BD$  into  $TzA^Th$  (צא"ת = 491), in  $AW-BH$  into  $QK^A$  (קכ"א = 121), in  $AZ-BW$  into  $RG^B$  (רג"ב = 205), in  $ACh-BZ$  into  $ShD^G$  (שד"ג = 307), in  $AT-BCh$  into  $ThO^D$  (תעד"ד = 474), in  $AY-BT$  into  $AW^H$  (אוה"ה = 12), in  $AK-KY$  into  $BZ^P$  (בז"פ = 89), in  $AL-BK$  into  $GCh^Z$  (גח"ז = 18), in  $AM-BL$  into  $DT^Ch$  (דט"ח = 21), in  $AN-BM$  into  $HY^T$  (הי"ט = 24), in  $AS-BN$  into  $WK^Y$  (וכ"י = 36), in  $AO-BS$  into  $ZL^K$  (זל"כ = 57), in  $AP-BO$  into  $ChM^L$  (חמ"ל = 78), in  $ATz-BP$  into  $TN^M$  (טנ"מ = 99), in  $AQ-BTz$  into  $ShS^N$  (שס"נ = 410), in  $AR-BQ$  into  $KO^S$  (כע"ס = 150), in  $ASh-BR$  into  $LP^O$  (לפ"ע = 180), and in  $ATh-BSh$  into  $MTz^P$  (מצ"פ = 210),

which is  $MTz^P$  (מצ"פ = 300). Investigate the rest according to this way and seek what the appropriate matter of each Name is. And with this, you will find grace and good intellect in the eyes of the Lord and man.

Know that the Name  $KWZW$  is a Name and a half, and it stems from one Name. Behold, when you exchange  $Kaf^Waw$  (כ"ו = 26) in  $ATh-BSh$ , it will be equal to  $Lamed^Peh$  (ל"פ = 110). And this is what is added to the Name  $Alef Yud$  (א"י = 131) [=] 'day [and] night' (יום לילה). The *Kabbalah* in our hands [states] that this Name is the double – i.e. one is multiplied and is 'one, one' (אח"ד אח"ד = 26). Behold, its matter is  $Alef^Dalet$  (א"ד = 124), [=] 'one Alef' (אל"ף אח"ד). Behold, it is [=] 'Eden' (עדן) and the name of [=] 'the flavor' (הטעם). And they are two [=] 'witnesses' (עדי"ם), the [=] 'fear of heart' (פחד לב). And it is [=] 'the heart of the moon' (לב הלבנה). And they are  $Dalet$  (4) times 'God' (א"ל = 31), and they are the half of the 'matter' (חמ"ר = 248), forming this through an exchange according to a 'full moon' (לבנה מלאה = 163). Half the Name is [=] 'one count' (מניין אח"ד), [=] 'a finger' (אצבע). Behold, the combination of the whole Name with half the Name equals 'dew' (ט"ל = 39). Sum it up with  $Lamed^Peh Ayin^Peh$  (ל"פ ע"פ = 260) according to the way of them stemming from the exchange in  $ATh-BSh$ , and they will be equal to [=]  $YQN^Q$  (יקנ"ק). And it will equal to 'dew of  $MTRY^A$ ' (ט"ל מטרי"א = 299). And this is the Name of [=] *Metatriel* (מטטריאל). Indeed,  $B^M W^K S^Z$  (ב"מ ו"כ ס"ז = 135) equal 'Yagar' (ג"ר = 213) with the sum of that which precedes and follows it, which are  $Bet$  (2) times 'dew' (ט"ל = 39). Sum up 'Yagar' (ג"ר = 213) with the 'heap' (ג"ל = 33) that comes between



Jacob and Laban, and make from the letter *Gimel* (3) the permutation in number, which is [=] *Alef*”*Bet* (א”ב). And both of them will be ‘*Gabriel*’ (גבריאל = 246). The former will be ‘particular’ (פרט”י = 299), and the latter will be ‘high’ (רו”ם = 246). ‘God created them and the earth’ (ה’ ברא”ם ואר”ץ = 545): Their secret is [=] ‘the matter of the palace’ (חמ”ר ארמו”ן). Indeed, concerning *B”M W”K S”Z* (ב”מ ו”כ ס”ז = 135) their secret is [=] ‘a being without cause’ (הוי”ה בל”י סיב”ה = 145), for the secret of *Waw”Kaf* (ו”כ = 26) is [=] ‘a being’ (הוי”ה). And it is in the middle. And the secret of *Bet”Mem* (ב”ם = 42) is [=] ‘without’ (בל”י), while the secret of *Samek”Zain* (ז”ס = 67) is the [=] ‘cause’ (סיב”ה). And this is why it was said that the beings were not created. Indeed, the secret of this *Kaf”Waw* (כ”ו = 26) is the [=] ‘being’ (הוי”ה) of chaos/shapeless. And so is the other as well, but this determined that this secret has three beings like this.

*KW ZW**BM WK SZ**KW ZW*

כו זכ

במ וכ סז

כו זכ

Behold, concerning *S”M B”Z* (ז”ס ב”ז = 107), when you divide *Samek* (60) into two equal parts, they will be [=] *Lamed”Lamed* (ל”ל). And then, the secret will ‘include the blood’ (כול”ל הד”ם = 135). And the two Names before and behind will be ‘bread’ (לח”ם = 78). Therefore, ‘blood includes the bread’ (ד”ם כול”ל הלח”ם = 213) and [=] ‘bread includes the blood’ (לח”ם כול”ל הד”ם). For the secret of the blood is a divine virtue – *Mem”Tet* (מ”ט = 49). And its matter is [=] *LY”T* (לי”ט) again, ‘clay’

(טי”ט = 28), *DYL”H* (ה”ל”ד = 49), [=] ‘virtue’ (מד”ה), [=] ‘Daliah’ (דלי”ה), [=] ‘birth’ (ליד”ה), [=] ‘the child’ (היל”ד), [=] ‘a revelation’ (גלו”י) of [=] ‘the blood’ (הד”ם) against the concealment of blood. For *BMWKS”Z* (ז”ס כס”י = 135) is ‘concealing the blood’ (כס”י הד”ם = 145). Behold, ‘our God’ (אלהינו = 102) is the secret of [=] ‘the yes [and] no’ (הין לא”ו), [=] ‘this is your God’ (אל”ה אלהיך). And these are the two that stemmed out of it. Add to it ‘a wave’ (ג”ל = 33), and the secret will be ‘this is a Wheel’ (ז”ה גלג”ל = 102). This is [=] ‘sons’ (בני”ם), and this is the ‘congregation’ (קה”ל = 135). Sum them up and they will be equal to ‘My remembrance’ (זכר”י = 237). Sum up the remaining ones, which are *Kaf”Waw Kaf”Waw* (כ”ו = 52) as well as *Kaf”Waw* (כ”ו = 26) with *KWZ”W* (כוז”ו = 39), and all of them will be equal to ‘Lord, Lord’ (אדנ”י אדנ”י = 130). Exchange the word ‘one’ (אחד) in *ATh-BSH* and behold, it is *ThS”Q* (ק”ס”ת = 560). This is what I have hinted above in the secret of the writer’s inkwell, and this is because, as the writer’s inkwell is a vessel for the ink that is the matter, the number ‘one’ is a vessel by which each *Midda* is measured. Therefore, it was said that they are *Yud”Gimel* (13) *Middot* in one number, and this is ‘*G”Y Matria*’ (ג”י מטרי”א = 273), for it is a single matter. And it is [=] ‘a moment’ (רג”ע), and its secret is [=] ‘four’ (ארב”ע). Behold, *ThS”Q* (ק”ס”ת = 560) is [=] ‘points’ (נקדו”ת), and their secret is ‘head’ (רא”ש = 501) summed with ‘tail’ (זנ”ב = 59). And therefore, *Waw”Kaf* (ו”כ = 506) is ‘the head’ (הרא”ש = 506), but ‘its tail’ (זנב”ו = 65) is [=] *Samek”He* (ס”ה). And when you will know its secret, ‘cover it’ (כסה”ו = 91). Indeed, when you will know the secret of the second Name, which is ‘blood’ (ד”ם = 44), [=] ‘reveal it’ (גלה”ו). And if it is ‘the

head' (הרא"ש = 506), which is [=] *Waw"Kaf* (ו"ך), the two together are 'the end' (הסוף = 151). And you should [=] 'conceal this' (עלמה"ו) as well, and know it, for it is the angel of God. Therefore, concerning the secret of *BMWKS"Z* (במוכס"ז = 135), if you find it to be 'blood' (ד"ם = 44), cover it with the cover of the heart and with the cover of the liver. And from it, you will know the secret of *WH"B* (וה"ב = 13) in its end and what continues after it. All these matters are very subtle and deep, and you should be careful in understanding them, so that you will incline neither to the right nor to the left.

After awakening you to a few of these hints, I will now awaken you to the secret of the Name of *Kaf"Bet* (22) [letters]; and after it to the Name of *Mem"Bet* (42) [letters]; and after it, to the Name of *Ayin"Bet* (72) [letters]. I will begin discussing the Name of *Kaf"Bet* (22) [letters] and say that it already appeared in *Kabbalah* that this Name (...) is a shape from a figure. And man from the whole earth complied, and you should understand its intention (...) in the shape of *G"D B"A* (ג"ד ב"א), which is *A"B G"D* (א"ב ג"ד). For three *Sefirot* are signed with *Dalet* (4) letters. And when they are taken as four [after four] according to the way of *A D T Y"W*, they equal *Lamed* (30). Therefore, we made a sign for the Name of *Yud* (10) and from the square of *A"B G"D* (א"ב ג"ד = 10) stemming out according to the way of [=] *Alef" Tet* (א"ט), [=] *Dalet"Waw* (ד"ו), and [=] *Yud* (י). Make from [=] *Alef" Tet* (א"ט) *Dalet"He* (ד"ה = 9). And, behold, you have *YH"W Y"H* (יה"ו י"ה = 36). And it is the fourth *Yud* [in relation] to its brother. It was said about it: "His hands shall contend for him, and You shall be a help against his adversaries" (Deuteronomy 33:7). When you take them in a tracking calculation, which equals to *A"Ch K"Z S"D* (א"ח כ"ז ס"ד = 100), all will be

[=] *Kuf* (ק). Sum them up with the squared ones, and they will be 'a voice' (ק"ל = 130). And about this, it was said: "Hear, O Lord, the voice of Yehuda" (Deuteronomy 33:7). The word 'hear' (שמע) is a hint at 'Shimon' (שמעון) his brother, who is the second. And this one is the fourth. And wine with meat were included in the bread, for they are desserts for the piece [of bread]. The secret of 'phylacteries' (תפליין = 570) is [=] 'wine as bread' (יין כפ"ת) and [=] 'bread as wine' (פ"ת כיי"ן).

Know that the secret of ten *Sefirot* without essence is *Samek* (ס = 60), which is in one circle, being in the sign of meat, bread, and wine. The secret is 'a camp without ministers' (מחנה בל"י שרי"ם = 695) or [=] 'ministers without a camp' (שרי"ם בל"י מחנה). Likewise, 'ten *Sefirot* without man are [=] 'ten thoughts' (עשר מחשבות); [=] 'bread [and] meat are [two brain] Names' (לח"ם בש"ר שמו"ת). And he is [=] 'the minister that fought death' (ש"ר שלח"ם במו"ת). Behold, the [=] 'Telif/fulcrum is in the brain of the head' (תל"י במ"ח ש"ל הרא"ש), and it ties crowns to its Rabbi according to the ten feasts. Each secret of 'ten' (עשר = 570) is the secret of [=] 'phylacteries' (תפליין). And in its beginning, it is [=] 'an evil inclination' (יצ"ר ר"ע), [=] 'a knowing axis' (צי"ר מכי"ר). And its friend is [=] 'wind and earth' (ור"ה ועפ"ר); in it, there are [=] 'earth and wind' (עפ"ר ור"ה). And behold, their natures are the opposite. Indeed, everything is in them because the nature of this one is warm and moist, while the nature of the other is cold and dry. You should continue the way like this with those that remain. And when you count the four of them, you will find them being equal to two *Yuds* – and they are 'two' (שת"י = 510). Furthermore, sum up 'fire and water'



(שצ"א = 391), which are [=] *ShTz"A* (שצ"א), and their natures will be the opposite as well. And you will find them 'in the eight, in the seven' (בשמנ"ה בשבע"ה = 776). And here, the name 'terrible' (איור"ם = 57) is carved in their midst. This is how you should continue with these secrets. Indeed, *Yud" Tet* (י"ט = 19) is a sign for the cycle of the Moon, in which there are *Yud" Bet* (12) simple years and *Zain* (7) leap [years]. And about them, the secret of "So Esau despised his birthright" (Genesis 25:34) was hinted, and so in Haman and [the word] 'despise' (ויב"ז = 25) – [=] *Yud" Bet Waw" Zain* (י"ב ו"ז). And it was hinted in the secret of Moses: "And the similitude of the Lord does he behold" (Numbers 12:8). For they are seven years about which it was said: "And through His Name, 'Tet is seven' (ת' שב"ע = 772, shall you swear)". And it was hinted in the secret of "If you buy a Hebrew servant, six years shall he serve, and in the seventh shall he go out free for nothing" (Exodus 21:2). Return again to the first way, and it is the number *ThQ"W* (תק"ו = 506). Calculate it as [=] *Waw" Kaf* (ו"ך), and behold the Name. Further consider it, and divide it until you will know its parts. And behold, *Taw* (ת = 400) equals [=] *Resh" Resh* (ר"ר), *Waw* (ו = 6) equals [=] *Gimel" Gimel* (ג"ג), and *Kuf* (ק = 100) equals [=] *Nun" Nun* (נ"נ). Behold, you have 'threshing-floor, threshing-floor' (גר"ן גר"ן = 506), and its secret is [=] 'the matter was created' (נבר"א החמ"ר). And it is [=] 'the matter of the organs' (חמ"ר האבר"ם), and it is called a candle. And the 'candle shines' (נ"ר מזר"ח = 505), illuminating 'the head' (הרא"ש = 506) – [=] 'a second world' (עול"ם שני), [=] 'the world of thought' (עול"ם שכל"י), [=] 'the end of Jesus' (ק"ץ יש"ו); [=] 'there is an avenger' (השגי"ח ממע"ל) [=] 'keeping from above' (י"ש נוק"ם)

[=] 'the action of keeping' (פע"ל ההשגח"ה), [=] 'a complete consideration' (עיר"ן של"ם), [=] 'a reward or a punishment' (גמול"ל א"ו ענ"ש); [=] 'you repaired' (בדק"ת). Observe the combination of my ways, draw yourself after them, make them, and write them appropriately for each Name – some in writing and some orally. And so should you do for all the Names.

I know that it is impossible for you to think any false thought about this way, for this is the nature of this eminent action after which any sage kabbalist ponders in the beginning of his action, because of the opposites found in it in the beginning of his action – which were compelled by necessity from the opposites of existence. For this is why this way was called "the flaming sword" that turned every way, which dwells with the *Cherubim* eastward in the Garden of *Eden* in order to keep 'the way of the Tree of Life' (א"ת דר"ך ע"ץ החי"ם = 858), in order to keep 'in the Holy Spirit' (ברו"ח הקד"ש = 625) 'the holy letters' (אותיות הקד"ש = 1232) called by the Name of 'the Tree of Life' (ע"ץ החי"ם = 233) – this being the nature of the matter. If the ways of the first thoughts mislead you, tell them: "I shall move from the first way"; but [instead] keep your place and do not move. Indeed, know that the evil inclination tempts you and your heart is thwarted from carrying you not to cleave to the Lord. And if your good inclination increases for you in the way that I have informed you, always chase the good. Whenever it will inform you with opposite messages, reject its opinion from you, and turn the curse into a blessing, the death into life, and evil into good. And recognize the essence of each thing among them properly, until you will be complete and achieve through a complete action. And then, you should exit all the doubts with the help of the Creator of light and

the Creator of darkness – He Who makes peace and creates evil that is called Chaos, together with the combination of darkness with evil, whose potential is the potential of the evil inclination. And it is a wicked power. And with the combination of light with peace, you will find its secret being the secret of 'Taurus' (שו"ר = 506), which is first the zodiacal sign of [=] 'the head' (הרא"ש).

*This is the Name of Ayin"Bet (72) [letters]*

WHW	YLY	SYT	OLM	MHSh	LLH	AKA	KHTh	AZY
ALD	LAW	HHO	YZL	MBH	HRY	HQM	LAW	KLY
LWW	PHL	NLK	YYY	MLH	ChHW	NThH	HAA	YRT
ShAH	RYY	AWM	LKB	WShR	YChW	LHCh	KVQ	MND

ANY	ChOM	RHO	YYZ	HHH	MYK	WWL	YLH	SAL
ODY	OShL	MYH	WHW	DNY	HChSh	OMM	NNA	NYTh
MBH	PWY	NMM	YYL	HRCb	MTzR	WMB	YHH	ONW
MChY	DMB	MNQ	AYO	ChBW	RAH	YBM	HYY	MWM

והו	ילי	סיט	עלמ	מהש	ללה	אכא	כהת	אזי
אלד	לאו	ההע	יזל	מבה	הרי	הקמ	לאו	כלי
לוו	פהל	נלכ	ייו	מלה	חהו	נתה	האא	ירת
שאה	ריי	אומ	לכב	ושר	יחו	להח	כוק	מנד

אני	חעמ	רהע	ייו	ההה	מיכ	וול	ילה	סאל
עדי	עשל	מיה	והו	דני	החש	עממ	ננא	נית
מבה	פוי	נממ	ייל	הרח	מצר	ומב	יהה	ענו
מחי	דמב	מנק	איע	חבו	ראה	יבמ	היי	מומ

Know, my son, who considers this honorable and dreadful Name, that, when you enter this orchard whose secret is 'Eden' (עד"ן = 124) – since it has *Ayin"Bet* (72) [letters],

you have 'witnesses' (עדי"ם = 124), and their Name is [=] 'begetting blood' (ד"ם מול"ד) – one inclines toward the ink and another toward the blood. And this one is 'living blood' (ד"ם ח"י = 62), while the other is [=] 'living blood'; this one is [=] 'he unites' (מיח"ד), while the other [=] 'he unties' (מיח"ד). Indeed, 'the flavor' (הטע"ם = 124) of [=] 'the few' (המע"ט) is [=] 'misleading' (המטע"ה) – [=] 'the plantation' (המט"ע) – for the bond is between 'a tail and a tail' (זנ"ב וזנ"ב); for [=] 'the nature is moist' (הטב"ע ל"ח). The secret of 'Garden' (ג"ן = 53) is 'a stone' (אב"ן), and its matter is a letter. And the Name is of '*Ayin"Bet* letters' (ע"ב אותיות) = 895), which are in *Gematria* stones according to the way of the number of *GK"P* (גכ"ף = 103), which is *ThThK"G* (תתכ"ג = 823) as well. So it is written in the Book of Formation: "Two stones build two houses, and they *RL"A* (רל"א = 231) gates from which everything comes". And it is the secret of 'Israel' (ישראל = 541) our father, who is called [=] 'the active intellect' (שכ"ל הפוע"ל). And he is Israel, the grandfather, 'a prophet' (נבי"א = 63), according to the way of "Onyx stones, and stones to be set, for the ephod, and for the breastplate" (Exodus 25:7). For both have a single *Nefesh* – and know them! The witnesses are called *P"RD"S* (פ"ר כר"ס, orchard = 344), [=] 'paunch, father, stomach' (כר"ס). Behold, 'a book' (ספ"ר = 340) is [=] 'a Name' (ש"ם), and *Dalet* (ד) is left – a hint at the three books that were written by Solomon. The words of Ecclesiastes (דברי), the Proverbs of Solomon (משלי שלמה), and the Song of Solomon (שיר השירים) are a hint at the Holy Name, and it is a Name of four letters, for it is the foundation of the elements and the pillar of the wisdoms. And all hangs on it. If you desire to enter the orchard



through this Name, know that I will open for you through it the Gates of its light. And this is the key because of which I have called the Name of this second [book of the] Pentateuch “the Key of Names”, for in it are the keys of the Name concerning this dreadful Name.

Indeed, the *Kabbalah* about this Name was already revealed [stating] that this Name has *RY"W* (ר"י = 216) letters and that it includes *Ayin"Bet* (72) words of three by three letters. And each word of it is a Name, and all of it in general is one Name. And ‘Jerusalem’ (ירושל"ם = 596) was built [=] ‘from the Name *RY"W* (ר"י = 216)’, and its secret is Glory as well as fear: “In the mount where the Lord is seen” (Genesis 22:14). The full Name of *Gabriel* (גבריאל) is awe (יראה), and it is derived from the Name of Severity (גבורה) without the *Yud* – ‘a full awe’ (יראה) (שלם). And furthermore, it is an awe up to the fire. And behold, it is a complete secret, and it is [=] ‘the Name of Aaron’ (ש"ם אהר"ן). And it is [=] ‘a speaking intellect’ (שכל מדב"ר), and its secret is [=] ‘blood, flesh, and blood’ (ד"ם בש"ר וד"ם). It is the [=] ‘Jerusalem’ (ירושל"ם) [=] ‘of above’ (ש"ל רומ"י), [deleted word] of the cycle of *RS"W* (רס"ו = 266). Behold, [=] ‘the head of the king’ (רא"ש המלך) is [=] ‘the middle of the heaven’ (אמצ"ע השמי"ם). The beginning of the Wheel of this Name, which is taken from three verses – which are three utterings, for they have no *Gimel* in them, since they are a *Gimel* – is from the recalled Name that stems from “And journeyed, and came, and spread”, which is “Please, save”. Behold, the person answers, “Please, save us”, and *YHWH* returns to be complete. Behold, the secret of ‘I am *WH"W* (וה"י = 78) includes [=] ‘will be, was, and is’ (יהי"ה והי"ה וה"ה), which are three nations. And each

one of them equals three hundred, when it will be changed in *Ath-BSh* [a cipher alphabet], and *MTzP"Tz* (מצפ"ץ = 300) will stem from it and include the three of them in One Name. And it is the secret of “In the beginning (בראשית) (= 913)” (Genesis 1:1), which is [=] ‘one *ThR"Sh* (תר"ש) (אח"ד). This is the greatest secret in the entire *Torah* taken from the knowledge of the Name. Furthermore, the secret of ‘I’ (אני) and ‘he’ (הוא) is ‘we’ (אנו) and ‘he is’ (הנו). And know this as well according to the way of ‘I am’ (אנכי), whose secret is ‘you are not and you are’ (אינך) – i.e. when a man thinks to have found it, it will be far, and when he thinks that it is far, he will find it. For it is close to Him – blessed be He – as it was said: “The Lord is near unto all them that call upon Him, to all that call upon Him in truth” (Psalm 145:18). This is the honorable and dreadful Name that has a letter – a number – equal to the number of the three Names according to this way.

Y' Y"H YH"W  
YHW"H

Y' Y"H YH"W  
YHW"H

Y' Y"H YH"W  
YHW"H

י"ה יה"ו יה"ה י"ה יה"ו יה"ה י"ה יה"ו יה"ה

Thus, all is *RY"W* (ר"י = 216) in their number, and this is the secret of the count of all these letters being *RY"W*, from which the secret of the beginning of the Priestly Blessing comes. This is the hint at *Lamed* (ל" = 30): Place *AB"G* instead of the *Waw* of *RY"W*; sum them up, and the secret will be *AB"G* summed with *RY"L* (ר"י = 240); combine them, and you will find them together being ‘*Gabriel*’ (גבריאל"ל = 246); take its head and end and

behold, it is *Gimel*"*Lamed* (ג"ל = 33); and in it is 'Yagar' (יג"ר = 213). Behold, the secret of *Gal* (גל, wave) with *Yagar Shahaduta* (יגר שהדותא) [living in time]] is revealed in the secret of 'Yagar' being the [=] 'Mighty One' (אבי"ר). Behold, two hands of an hour are *ThSh*"*K* (תש"כ = 720), and it is the number of *Shahaduta* (שהדות"א = 716) with the *Dalet* (ד) of the word 'witness' (ע"ד = 74). And *Ayin* (70) is left with the *Gimel* (ג) of *Gal*. And thus, [there are] *Ayin*"*Gimel* (אג"י = 73) parts. Behold, *Lamed* (ל) remains from *Gal* and from 'Might One' (אבי"ר = 213), which is [=] 'Yagar' (יג"ר). *Resh* [remains] as an addition to *AY*"*B* (אי"ב = 13), and all is *R*"*L AY*"*B ThShTz*"*G* (ר"ל אי"ב תשצ"ג = 1036). And the rule is 'the *Torah* of the Lord' (תורת יי" = 1026). The secret is 'the heart' (הל"ב = 37), which is superior and inferior. And the secret of *Resh*"*Lamed* (ר"ל = 230) is a sphere that surrounds the entire interior [part], and it is the secret of [=] *Kamatz* (קמ"ץ) inverted in *ATh-BSh* into *HY*"*D* (הי"ד = 19). Know that a semicolon appeared in this Name in the two first verses – in each one of them up to *Mem*"*Bet* (42) letters, and in the third up to *Samek*"*Bet* (62). And *Lamed* (ל) remained from this, and *Lamed* (ל) from the other. But from the third, *Yud* (י) remained – and here is 'night' (ליל" = 70). And know that the number of the verses is 'a day' (י"ח = 56). The number of the rule of the letters is *Adonay Elohim Adonay* (אדניי אלהי"ם אדניי = 216). Indeed, the words that are found according to the simplicity in the three verses have the number of *Nun*"*Waw* (נ"ו = 56), and their hint is: "How long will this people despise Me?" (Numbers 14:11). The secret is that He hinted for them at one of the ends of the exile, for the matter of the number of 'long' (אנ"ה = 551) is five thousand fifty. And the one that understands will understand. When you

combine the two numbers together, their combined generality will be equal to *SWRW* (סור"ו = 272). And behold, *HW*"*W* (הו"ו = 17), whose sign is *He* (ה), determines that in the cycle of *RS*"*W* (רס"ו = 266) – after the five thousand – the matter of this inclusive Name will be completed. *Kabbalah* testifies that this honorable and dreadful Name is a witness of the ways of combination hinted in the first book, which is the Key of Wisdoms.

You should take it like this: A letter is taken from the head of the first one and arranged in the head of the Name. And it is the *Waw* from "And journeyed (ויסע)". And a letter [is taken] from the end of the second verse, and it is the *He* from the last 'night' (הלילה). And a letter [is taken] from the head of the third verse, which is the *Waw* of "Spread (ויט)". According to the way they are taken in this combination, the entire first verse will be found to be arranged as stemming straight in the word headings of the Names. And the second will be arranged backward, and it will stem from the midst of the words of the Names. And the entire third one will be arranged straight from the word endings of the Names. We will find that two go out in a straight way and one in an opposite way. A sign for the two is two straight writings for two nations – the Jewish and Gentiles, which are the Hebrew and the Arabic [languages]. And the sign for the third is the writing of the Christians, which is opposite, going backward and not forward. The hint at the three of them is the matter of halting [every work] in the three days of the week [Friday for the Moslems, Saturday for the Jews, and Sunday for the Christians]. There is no doubt that these three nations are sentenced by this Name due to the honor of the fathers, for Esau is *Edom*. Even though the nations are numerous according to the keeping of [their halting], behold, the



three include them all. This Name was taken in this combination in order to inform that the three of them are destined to know the Lord by [His] Name during the last days of the savior, as it was said: "For then will I turn to the peoples a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent" (Zephaniah 3:9). The cause for this knowledge is the increased wisdom of the savior about whom it was said: "Behold, My servant shall prosper; he shall be exalted and lifted up, and shall be very high" (Isaiah 52:13). It was said in *Kabbalah*: "Exalted more than Moses, lifted up more than Abraham, and higher than the ministering angels – than any man". According to this way, the truth of the whole *Torah* will be known, and the complete kabbalist and intellectual person will learn the matter of its virtue with each point of it being a part of the Explicit Name. And each 'verse' (פסוק = 246) that is in them always [=] 'speaks' (מדבר). If so, the three recalled verses are 'three that speak' (שלשה מדברי = 931), and the intellectual person will understand. This is a clear proof that in the *Torah* there is no point, and all the more no letter is in vain. There is neither addition nor lack, for the *Torah* is entirely divine, and all depends upon it.

Therefore, it is appropriate to consider it according to this combined way that we recalled about the Name, take it according to the shape of the seventy[-two] languages, and melt them all into the Hebrew writing and the Jewish language – as our language and our writing are. So, their kingship will begin soon, and rule upon the superior and the inferior ones. Being this so, what can I say about the interpretation of the *Torah* according to the details? Even about the general ones, I am not able to speak according to this way, the rest of the first ways, or according to that

which I begun in the first way of the first book. I should not be required to prolong them, for I have already set them as a sign and a hint for that which will be inferred – according to that which is recalled about them in the rest of the books. If so, what I will talk about is only a remark considering that which the generality will determine in the [single] Portions. And I will say that what is recalled in Portion *We-Ele Ha-Shemot* should be considered according to the concealed way concerning the birth of the Messiah, who is Moses. And [consider] what happened to him with his people, and to the Pharaoh and his people, and to the Lord in his mission of ordering the Names, the tokens, and the wonders that He ordered him [Moses], so that they could be proofs that the Lord had sent him. All this will show to every complete intellectual person the matter of the strong war that there is between Man and the creatures, and how the Lord awakens and informs us about the truth of all, telling us the appropriate ways that we should take. And this is until changes will act upon the parts of existence, so that they will be the witnesses of the mission. And the tokens will be first in his body [Man's body], and then in the others. It is easy for the intellectual person to understand their essence after what we have written, and all the more so when they are known changes, for they are the return of the rod to be a serpent and the return of the serpent to be a rod. Up to now, we did not know what was in Moshe's hand, but only from the side of him being a shepherd. And the way of any shepherd is to lead the flock with a rod. What is known is that, when the rod is casted to the ground, it returns to be a serpent. The judgment decrees for man to flee from the serpent. And when he sends his hand and grabs its tail, the judgment decrees that it will return to be a rod in his palm. With this, it is appropriate for him to believe that God appeared to

him. And it is known that by this 'the Lord appeared' (נִרְאָה הַשֵּׁם = 601) to [=] 'Moses and Aaron' (מֹשֶׁה וְאַהֲרֹן). It is known that the Name of 'the apparent' (הִנֵּרָא = 261) is a Name, and it is the Explicit, unique, and interpreted [Name].

The second token is the change of the hand in the bosom in its arrival and departure. And the change is into leprosy, which is white as snow. And this will be known from the snow beneath the Throne of Glory, from which the earth is created. It is the secret of the sapphire stone. And in the end, behold, it returns to be as in the beginning. And this is interpreted. The belief is explained for the two tokens, or the last easy one, which is to take the waters of 'the Nile' (הַיָּאֵר = 216) that are spilt to the dry land and return into blood. And yet, Moses stops walking until the aid from his brother arrives. The secret of the Names is: "And it shall come to pass that he shall be to you a mouth, and you shall be to him in God's stead" (Exodus 4:16). And it was said: "And you shall take in your hand this rod, wherewith you shall do the signs" (Exodus 4:17). And this is a hint to that which was said: "Which God in creating had made" (Genesis 2:3) – the signs. This should be known and understood, and you should know it very well. Indeed, the work of the signs is [done] by a wonderful internal shape, and it is from the generality of the knowledge of the recalled Name. The taking in the recalling of this honorable and dreadful Name is according to the way of the breaths combined with the hours and the ribs of the world. And its melodies are delivered mouth to mouth, for they cannot be revealed as they are interpreted in a book.

Indeed, any man knows that after each movement that lengthens the letter the syllable *Alef* is born. And behold, if so, from *RY"V* (רִי"ו = 216) syllables, *RY"V* thousand

*Alef* are born. And in them hangs the secret of the impregnation that turns from *RY"V* to *RY"V* cycles. The potentials ascend from the potential of humanity, and the spirits descend from the divine potentials. And with their combination, the *Nefesh* is impregnated by the intellect, and from that very same impregnation all the *Neshamot* in the human body will end. And then, the son of David, who is Yedidia, gains [the right] to be born. And he is Solomon, the king of Israel. He is the one called Ecclesiastes, who was the king of Israel in Jerusalem through the power of the Song of Songs of Solomon, which is the most holy – with "You, O Solomon, shall have the thousand" (Songs of Solomon 8:12) being secular. For it is a hint at the end: "And those that keep the fruit thereof 'two hundred' (וּמֵאָתַיִם = 497)" (ibid.) – of the 'vineyard' (כֶּרֶם = 260), whose secret is 'Gemini' (תְּאוֹמִי"ם = 497). And they [Gemini, Twins] are the *Cherubim* in the secret of the twins of a gazelle – 'vineyard' (כֶּרֶם = 260) kept 'with *Y"V* (בִּי"ו = 17). And this is according to the way of "And He placed" (Genesis 3:24), which is the secret of the He Divine Presence, for it was said that in their hands there is "The flaming sword which turned every way, to keep the way to the Tree of Life" (ibid.).

Know that the thought of man ascends towards the superior potential, and it immediately returns and descends. And so, it goes up and down again, until it ascends and is received with pleasure: "For a sweet savor before the Lord" (Exodus 29:25) – in the secret of every sacrifice. And with its help, all the potentials, which are five potentials, come closer. One resembles a three years old heifer, one a three years old she-goat, one a three years old ram, and two to a turtle-dove and a young pigeon. And all



of them are five pure kinds of animals. And the three are threefold in their matters. And the two that are four are as the hint: "Then, she shall take two turtle-doves, or two young pigeons: The one for a burnt offering, and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean" (Leviticus 12:8). Concerning the matter of her bearing [a son], the purity is from the bloods of purity. And the appearances of blood are five, in order to separate the impure and the pure. It was already said: "Whoever sheds man's blood, by man shall his blood be shed; for in the image of God made He man" (Genesis 9:6). The covenant of the bow is a sign between God and any living *Nefesh* upon the earth. And so, "At the hand of every beast will I require it" (Genesis 9:5). The sacrifice is not from the animals, but from the beasts and poultry. And even though one of the four animals that carry the Throne is an ox, it was already changed through a particular Name into a *Cherub*. "As for the likeness of their faces, they had the face of a man" (Ezekiel 1:10). And they are five kinds. Four of them are below the firmament, and one is above it. The superior [creature] is general, but the four are particular. And man is an opposite Tree, for through the potential of touch, which is the lowest of all his potentials, he is general. And the four are particular, and the achiever is turned as the matter of "And shall be turned into another man" (1 Samuel 10:6).

You should also awaken to that which was included in this wonderful Portion from the matter of the completion of the three kinds recalled in the first book, which are the righteous ones, the pious ones, and the prophets. It is that the matter of the Messiah appeared in its simplicities, being he a redeemer and a savior born in the time that the Lord wished to save His people from the hand of their capturers

that enslaved them – as they were gently persuasive, working hard, and in difficult labor. The Lord – blessed be He – by "His actions are weighed" (1 Samuel 2:3) turns the causes and revolves the revolutions, until the redeemer escapes to a land that is far from his homeland, which is the place of the ingathering of the exiles. And this is until his body grows and is *Peh* (80) years old, which is appropriate and decent for standing in the Palace of the King. He studied and grew wise, until he prophesized. And then, the divine judgment decreed to send him, and He sent him – blessed be He. It was only right to also inform him about the three kinds of tokens, which are the perceived, the learned, and kabbalistic [knowledge]. The perceived ones are for completing the righteous, who are the good ones from the mass. For the mass is sentenced according to them and acts based on them according to the compulsion of any human gathering. For it is impossible for a gathering to be in a place where there is no ordered keeping and corrected leadership. For the lack of the appropriate order is the cause of the spreading of the human gathering, as it was made known from the perceived, the learned, the written [knowledge], and *Kabbalah*. The learned [matters] are for completing the pious ones, who are the completions of nature and the purity of the *Middot* and the virtues. They know the knowledge, and understand the opinions and the purity of the intellect. This is what appeared in the matter of the signs according to that which will be learned from the letters and the words, which are understood by the intellect and the increased study. The kabbalistic [matters] are signs, and the tokens are engraved in the midst of the heart of every kabbalist. And they are in their emergence from potential into action. According to the way recalled in the kabbalistic breaths, the matters are immediately received

with pleasure by the achiever, according to the power of the evocations that inform about the whole achievement.

You should know that the *Nefesh* of this particular achieving man will not be impregnated by the hinted son called the Messiah, the redeemer of blood, and the savior of the *Middot*, potentials, spirits, and *Neshamot*, until the craving will be decorated as a bride with a brave desire and an eminent wish does. And it should be with will, an increased passion, a great affection, and love that increases more than all her [of the bride] potentials in order to cleave through the potential abounded upon her from her beloved. But if, when she achieves a similar potential, her potential will be overcome, it will be increased from him at one time and from a female [another time]. And after it gives birth to a daughter, it will be called “a divine voice” as well in all [manifestations], as the saying of those of blessed memory: He had a daughter called *Bakol* (in/through the voice), and she was truly wise, but not a complete prophecy. It was already said concerning whoever awakens from his sleep and a verse falls into his mouth that [the verse] is a small prophecy. And so is the dream in its generality. And it was said about him that he is one of sixty in the prophecy. It was further said that the vain dreams will speak to the knowledge of the two sages that question each other. And the answer to this is in the eminent disassembly that reveals most of the secrets of the *Torah*. One questions through an angel and the other through a demon.

Behold, wonderful words were already revealed and interpreted from there, saying that there are two kinds there informing the human beings about the dreams in nature. What comes from them by one kind is absolutely true, and what comes from them by the other kind is a barefaced lie.

But nevertheless, it comes, speaks, and informs about the matters. Behold, the secret of the *Cherubim* is revealed from them. And if you call these two things according to the potentials of mankind by two changing Names, such as for example intellect and imagination, or you call them according to the divine *Middot YHW”H Elohim* (יהו”ה), you will have authority upon them all. But be careful and keep your *Nefesh* when you consider them according to the Wisdom of Divinity, lest you chop the plantings that are planted from them from the first root, whose last fruit is the unique thing in man – for which it was said about him that he is the image and the likeness of the inclusive potential as a flame is tied to the ember, metaphorically. It is known that the fruit is in potential in its root before it emerges into action.

Indeed, through causes and revolutions the fruit goes out from potential into action – one thing after another and time after time. When the fruit begins to move in order to emerge from potential into action according to nature, a root of this particular tree hinted concerning this – metaphorically – will yield many roots. And all will spread from it to whatever spirit and cleave to the essence of the earth. And gates are opened for them, and they enter in them into chambers of chambers [another meaning: In utmost discretion]. And they are connected and bonded by a brave and strong bond to the earth. From there, the root spreads further, with it being concealed and hidden from the eyes of men, and revealed in air. And it ascends and shows itself to all those that see it, for they are those that have eyes. But those that are blind will not see its action even at midday, when it reveals. Its action is itself, and it ascends, softens, and hardens little by little. Its revolution is from the soft to the hard in the secret of the ‘Explicit’



(המפור"ש = 631) Name, whose secret is [=] 'the soft and hard' (ו"ך וקש"ה) Name. The pattern of 'strong and weak' (גבו"ר וחל"ש = 555) in the likeness of [=] 'matter and shape' (חמ"ר וצור"ה), for they are the ministers called the First Ones. The tree, which is a Name that includes all its matters as this particular man, casts further its branches, spreads in the air to any wind, and ascends upwards. And the branches begot leaves to keep the fruit when it will be born, so that it can hide underneath them, when it needs it. After that, the flower of the fruit stems as a small dot. And according to the judgment of its kind, its matter will be born 'one by one' (אח"ד אח"ד = 26) in the secret of the Name, until the fruit will be born. Behold, the recalled fruit is general according to its kind, and it stems from the recalled particular one, which is general for itself. Behold, the fruit will first be very soft, and then harden. And finally, since its purpose is to be food for animals and its judgment is to be eaten, its judgment decrees that all or some of it will harden – either its interior or its exterior – until all or some of it will be worthy of being eaten. Another fruit, after it emerges from potential into action, will have the potential of the generation for keeping its kind, until it will be possibly planted, and another new tree will stem out of it. And this is how the matter will revolve. Behold, the purpose of the existence of this particular one is divided into two parts. One will be food for an animal, and the other will procreate that which resembles it. And it is that which has in it the potential of the generation in order to keep its kind. After the metaphor of the tree and its root, which is the beginning of the existence of the close [kind], its fruit, which is the essence of the existence of the close [kind], and the branches and the leaves, which are the midst of the beginning and the purposes, it is easy for you to understand my intention concerning the recalled

threefold Name, which is a Name that determines the three kinds of movement. And they are journeying, coming, and spreading in the secret of the three heads arranged in a first order.

Now, I will awaken your pure and clean intellect to the rule of that entire matter. And it is that the matter in its generality is that there is a redeemer in a loved one from among the people of his hater. And the redeemer is a king that fights with the king of the people, who is against him and denies sending the people of the redeemer to worship the King of kings of kings – i.e. the true worship. And the hater enslaves him with a false work, which is the discourse of the existence of the bodies [dealing] with materials, stones, and any work in the field. This is the building of the store-cities and the food. Nothing of this has any spiritual thing in it, for all is completely physical. And whoever still grows wise in this alone is still in Egypt, and his king is the Pharaoh, the king of Egypt, whose secret is a king being 'the minister of spirits' (ש"ר הרוח"ת = 1125). For each spirit is called a Strait. And if so, a strait is as the multiplications, as for example the times. And this is explained in the Holy Language.

The secret of 'Pharaoh' (פרע"ה = 355) is [=] 'Ashmoday' (אשמד"י), and he is the king of two spirits – one of fire and another of air, i.e. the natural warmth and the blood. And with those two, everything lives from the *Nefesh*. So tells the king of Egypt. He used to enchant his slaves, cast spells on his servants, act with an impure spirit, and say: "My river is my own, and I have made it for myself" (Ezekiel 29:3)". And with him being hinted in the Name of 'earth', it should be known that he is the enchanting *Teli* (fulcrum) itself. The prophet revealed his secret by saying about him: "The great dragon that lies in

the midst of his river" (ibid.). And it was called a slant serpent, a tortuous serpent. It is the Pharaoh, *ChPR"O* (חפר"ע = 358 [*Capro* in Italian, meaning he-goat]), [=] 'a serpent' (נח"ש). Against it, any redeemer is complete. Behold, two camps are intentionally opposite, and they are the camp of Egypt and the camp of Israel. Here, the wind and the water fight, and the journeys are for the angels of the Lord. One is the angel of God, and he is the great fire. And the second is the pillar of cloud, and he is the shadow of *Shaddai* (Almighty). The fire is the root itself, but 'the pillar of cloud' (עמ"ד הענ"ן = 295) is [=] 'the fruit' (הפר"י). And the secret of 'the angel of God' (מלא"ך = 182) is [=] 'clever and wise' (נבון וחכם). Behold, the Knowledge, which is the notion imprinted in man in potential, is the fruit of Wisdom and Intellect, which are the root of all notions. The journeys from them go ahead, and during the time of thought they return backward. Some of them stand and some of them come into the midst of the two camps, which are the camps of the organs and the camp of the *Nefesh*. Behold, the time is the middle one, and its parts are the day and the night. Indeed, the night, which is a name ascribed to the time of darkness, changes into two fronts – back and front. But its front is its back and its back is its front, like this.

## The Night

### הלילה

Thus, it will be read straight from here as it will be read opposite from there. When you take five times seven,

whose sign is 'this' (ז"ה = 12), and another five times seven, whose sign is also [=] 'this', you will find *He"Lamed* (ל"ה = 35) straight from here and the inversion of the straight *He"Lamed* from there. You will also find the potential of the Explicit Name in the straight and in the inverted, and this is the hint: "And the one did not come near the other all the night" (Exodus 14:20). For *Yud* (10), which is truly the angel of God, appeared in the midst of the two camps. And it is a hint at the *Yud*, which is found in the word 'person' (אי"ש) – in the midst of the word 'fire' (אש). Therefore, you will find there the Name *Shaddai* (שד"י = 314), which has the potential of being fruitful and multiplying, as in His saying: "I am God the Almighty. Be fruitful and multiply" (Genesis 35:11). The concealed number from the Name *Shaddai* is "Be fruitful and multiply" sealed with three Names. In the midst of their stomach, there are *Tet* (9) letters, and they are 'person, man, and woman' (א"י ש אד"ם ואש"ה = 668) – inverted. *Shin* is in the stomach of the woman. *Dalet* is in the stomach of the general Name that includes both, and it is the Name 'man' (*Adam*), for it was said: "And called their Name Adam" (Genesis 5:2). And *Yud* is in the stomach of man. Their word endings, when combined, are 'the Lord' (הש"ם = 345). Behold, they have three unique heads, and they are *AAA* ('א'א'א) – a hint at the Name 'I will be that I will be' (א'היה אשר א'היה). For from the three of them the *Nefesh* is 'pregnant' (הר"ה = 210). And it impregnates, and knows what *Alef* 'will be' (יהי"ה = 30) in the midst of the future. The seal of Creation is: "And there was evening and there was morning" (Genesis 1:31) – 'the sixth' (הש"י = 625) day. Behold, 'there was' (ש"י = 310) is from the Name 'person' (אי"ש = 311); *He"Shin* (ש"ה = 305) is from the Name 'woman' (אש"ה = 306). And each 'day'



(י"ם = 56) in general includes two potentials – 'potential' (כ"ח = 28) mixed with [=] 'potential'. The change of potential was the return of salt to be dry in the essence of dryness according to the strong eastern wind – to save the lovers with the eruption of water until they pass the dry land and the earth. And the opposite is the return of dryness to be moist, until the haters will be covered and die in the water. And only the one that passes through the land will notice who is dead or alive in the waters of that sea.

Know that the Name *WH"W* (וה"ו = 17) should be taken as combined in order to understand from it the divine matters according to our sacred language. If it is taken in its order, its things will not be understood. And if it is taken as combined with distant combinations, its words will not be received by those who begin [to study] *Kabbalah*, [even if] they are great sages. If speeches will be combined with it in the other languages, even if they show great matters, it will not be kept by the sages of the Holy Language. Indeed, according to the way of truth their matter includes these three ways. And the intellectual that receives it should aim at them until that Name itself shows him the complete essence of its order and the sequences in the three recalled ways, which are arranged for the Name. Nevertheless, they are for us without order according to our scarce knowledge, for this resembles the ordinances of the Lord in the human particular keeping, so that the fools – with them being the philosophers of the nations – [see] that the Lord does not keep the particular. And they see a wicked man crowning the righteous one. And the pious and prophet are poor, while the fool and the villain are rich. All this is arranged by the Lord with no doubt in a true and complete order. And we, the blind of spirit, and those without notion ask to judge our Judge. So is the matter of

that fool that did not know the ways of *Kabbalah* and was taught about it. And he wished to question his teachers by telling them that this *Kabbalah* should not be accepted.

Concerning the masters that received it, some examined it through the trial of the intellect and tried it with the combination of the notion. And they found it to be true as they have received it. And they opened with it through its potential gates whose keys were not delivered to them, but which were renewed by them from that which they managed to have from the way of *Kabbalah* itself. This is as the one that learns the wisdom of the number and deeper wisdoms in it, for he will renew [new ways] after he received a few of their ways. For those roots give birth to the fruits in his heart and awaken his intellect. Some of them received it and did not examine it. But nevertheless, they believed in its ways, and the action of consideration was for them in a close potential, as a writer that is fast when he has all the requirements of the writing before him and has the desire to write. But sleep overcomes him, and he sleeps. [Nevertheless] when he awakens he will immediately write, for nothing prevents him from doing so. From here on, all is about rungs. The matter in the bodies is as the matter in the *Neshamot* and the *Nefashot*. For, from within the study, the *Nefesh* of man will ascend and congregate the wisdoms, until he will ascend to the rung in which he belongs to the generality of those that prophesize and the prophets – if he is worthy of it. This is the human purpose for which he was renewed and came into the world.

Now that you know this, it is impossible for me not to write a little about what was revealed to me from the matter of the Name of *Ayin"Bet* (72) [letters] – a little from the writers, a little from the books, and a little from the

mouth of *Gevurah* (Severity). The one that wishes to pay attention to what I will write from it should pay [attention], for I will truly inform him. If his heart is complete with the love and awe of the Lord, that which he will see in my words when he understands my intention in them will be useful for him to bring those that see the ways of the Name according to the secrets of the *Torah* in the way of the Names up to the achievement of prophecy. If the thinker thinks that the virtue of the holy *Torah* is [something] additional that includes the rest of the ways, except for being entirely Names – and [also] those thinking that it is entirely Names – he underestimates its virtue. And he should know with no doubt that his opinion is the essence of error in this thought. And it is that the holy Names are the most holy. And the rest of the speech besides them is divided into two parts. For some of it is combined between holy and secular, and some of it is entirely secular. It is impossible for it to be entirely holy, except only if all of it is holy Names. Whoever does not think that our words are good for some causes will think about them as if they were not correct, but I do not wish to leave anyone who is ill for the love of the Lord uncured due to foreign causes. Therefore, set your heart to understand the Name!

Know that the 'angel of God' (מלאך האלהים = 182) recalled by Name, who is the journeyer and the one that walks in the front, is the thing that guards the kept way to lead them with him. He is the one that appears before Moses in the beginning of his visions in a flame of fire out of the midst of a bush in the Mount of God, and his Name is Explicit – the pillar of fire that gave light by night. And second to it is the pillar of 'cloud' (הענן = 175) that gave light by day from the side of the Divine Presence. And its secret is the pillar of [=] 'a journey' (המסע). And

sometimes, it will stand, and sometimes it will journey. This will be revealed from two writings, for it was said: "And the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light, that they might go by day and by night" (Exodus 13:21). And it was further said: "The pillar of cloud by day (...) did not depart" (Exodus 13:22). That thing was called an angel, for it was a messenger. Every messenger has a deed or things that determine about a deed. It was derived in the Holy Language from the word 'labor' (מלאכה), and it was delivered to us in *Kabbalah* that the four kinds of His keeping and government were hinted for the human beings through the four letters of His Name. The first is *Mem*, which is a hint at the thoughts of all the human beings, to hint at their languages, and a hint at their belief in the Lord – blessed be He. *Kaf* is a hint at the Writings. The nations will change according to their change in their beliefs, for a nation changes from another only from the side of its belief in the Lord changing from its fellow. The change of these four matters in the nations is under a general and divine keeping and leadership at first, and it spreads upon the particulars that are in each nation of them.

Being this so, with the leadership from Him being general, a nation or ten details from it include – in order to complete them – ten separate intellects. And the cantor is from the ten, for he is the leader, or the bridegroom. For he is the kings, but neither a mourner, a woman, a little one that did not yet reach the age of the *Bar Mitzva*, nor someone that does not know Who we bless. Then, he will be called the angel of God – i.e. the messenger of the divine powers. The secret of God is in the secret of *Peh He* (פה = 85), for it is the Name of His power. For its secret is *AP"H* (אפ"ה = 86), and *Peh He* (פה"ה = 91) in full.



And behold, [=] ‘angel’ (מלא"ך) is equal to [=] ‘the God’ (האלה"ם). Thus, the secret of ‘thousands’ (אלפי"ם = 161) is [=] ‘the entourage’ (פמלי"א) of above and the entourage of below, as the matter of “Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him (אֵלֶּף אֲלָפִים יִשְׁמְשׁוּנָה וְרַבּוֹ רַבּוֹן ) (קִדְמוּהִי יְקִימוּן) (Daniel 7:10). Israel is sixty thousand: “And they are the ten thousands of Ephraim, and they are the thousands of Manasseh” (Deuteronomy 33:17). And it was said in the journey of the ark: “Return, O Lord, unto the ten thousands of the families of Israel” (Numbers 10:36). It is known that *Yud* (10) thousands are a single first ten thousand. And when you count ‘sixty thousand angels’ (ששי"ם רב"א מלאכי"ם = 1000), you will find [=] *ThTh"R* (תת"ר). And they are one thousand, and their secret is ‘I’ (אנ"י = 61). And it is the first of the *Ayin"Bet* (72) Names. *WH"W* (וה"ו = 17) is its second Name, and their secret is ‘nothing’ (אי"ן = 61) in *Gematria*. And the secret of [=] ‘I’ (אנ"י) is [=] ‘is’ (הנ"ו). Combine them, and you will find them being equal to (this) [brain]. And we have already hinted at them above. Indeed, both are one thing, according to what we have recalled, for concerning *AY"H* (איה"ה = 16), which is *WH"W* (וה"ו = 17) itself, its matter is *Alef*. And what remains from it is *Yud* (10) times *Waw* (6), which is *Nun"Yud* (ני"י = 60). And if so, ‘nothing’ (אי"ן = 61) [=] ‘is’ (הנ"ו); [=] ‘I’ (אנ"י) is *WH"W* (וה"ו = 17) itself. When this angel keeps a detail from the details, it is a particular one that returns to be general, as Moses that was one instead of a thousand – which is *Yud* (10) times *Kuf* (100), as the number of *Lamed"Peh* (ל"פ = 110) – which were compelled from the fillings, ‘the inverted blood’ (הד"ם הפו"ך = 160). Then, he will be called the angel of

God. As it was said, “And the angel of the Lord appeared unto him” (Exodus 3:2).

And so, in many places he will be called an angel alone, as in the saying: “Behold, I send an angel before you, to keep you by the way, and to bring you into the place which I have prepared” (Exodus 23:20) – so that you shall see My dwelling. There, the matter of this angel was revealed by Him – blessed be He – saying: “Take heed of him” (Exodus 23:21). For he has many faces: “And hear unto his voice” (ibid.). For he is the one speaking to you: “Do not be rebellious against him” (ibid.) – which is explained as “Do not rebel myself against him”. “For he will not pardon your transgression” (ibid.). Such is his *Midda* in one of the parts of his face – to not forgive a crime, and all the more so a transgression, which is a rebellion. But the sin is an error, and this does not come from him, “But because he is jealous for the honor of My Name”. “For My Name is in him” (ibid.) – is a hint that His Name is in *Gematria* ‘*Metatron*’ (מטטרון = 314), and in his hand he has a book and a story. He is ‘*Michael*’ (מיכאל = 101), which is a hint at “For ‘My angel’ (מלאכי"ו = 101) shall go before you” (Exodus 23:23). And the whole matter is continued like this. Indeed, this is the most unique angel from among all the angels of the Lord – blessed be He – and he is the means between Him and His people Israel to keep and lead. He is the scribe of the Lord, and he sits and writes the merits of Israel, for there is a minister in charge of them, and he is the minister of the world. The saying of Moses to the Lord is, “If Your presence does not go with me, do not carry us up hence” (Exodus 33:15), after He – blessed be He – told him: “My presence shall go with you, and I will give you rest” (Exodus 33:14). Those of blessed memory said: “Even

according to a rag that has a face that changes according to the ordinance of the reward and the punishment". Therefore, Moses feared Him, [for] perhaps the people will transgress and he will not carry their transgressions. It is known that there is no greater rebellion or transgression than the rebellion of the one that knows his Master and rebels against Him, as the rebellion of Nimrod in the days of Abraham.

Concerning the one that enters this orchard recalled by the knowledge of the Names and returns completely backward from his way until he denies and rebels against their matter, he is a bigger unbeliever than all the other except this one, Elisha, whose matter is known by the sages of Israel of blessed memory. For it was said about him that he went astray, for he entered and went out. And Rabbi Akivah entered and went out, but Elisha went out toward the evil. And Akivah went out toward the peace. They are opposites, for it was said: "I make peace, and create evil" (Isaiah 45:7) – which is as the matter of "I form the light, and create darkness" (ibid.). And all those that resemble Elisha are like this. Indeed, the one that enters and goes out due to another cause preventing him from within or from without on any side – and his knowledge exists in his matter – is neither a transgressor nor a rebel. But his virtue is not complete as it was in the beginning, for then his consideration returns to be in potential. And in the beginning, his consideration was in action. Concerning the one that did not consider this at all, behold, his potential is a distant potential. The sacrifice was brought in order to sacrifice the potentials. And the one that sacrifices does not have more potentials than whatsoever sacrifice, such as the knowledge of the Names in the potential of the Unique Name. The sacrifices were arranged in the middle of the

perfect *Torah* that includes the five books of the Pentateuch and the six Orders [of the *Mishna*]. And its root is the ten things/essences, for this is included in the Unique Name. Behold, plenitude and taming are from the expression of one thousand and ten thousand as well as from a Rabbi and a teacher. And their matter is that they are Rabbis and instructors – i.e. that bring thousands and ten thousands of disciples. If our words would be useful only to the one that is unique, when he returns to be general, behold, he is in [the count of] the sixty thousand [that went out of Egypt].

The purpose of our intention was already completed with this, for we have hinted at the Name in the secret of our saying by recalling the explicit salvation: 'I am WH"V (וה"י = 78), save us! Their secret is [=] 'where and where' (אנ"ה ואי"ה), for the Name is not in a place. And the one that asks for salvation considers each side from where the help can come in order to help him, as the saying of "I will lift up my eyes unto the mountains; from where shall my help come?" (Psalm 121:1). And after that, there is the saying: "My help comes from the Lord, who made heaven and earth" (Psalm 121:2). How can I ask for a place from where help will come to me such as [from] the mountains? And behold, my help comes from God Who made the whole place that is included in the Name 'heaven and earth'. For they are bodies, and the Lord is their place – i.e. their establisher. The place is ascribed to the earth because of its rest, for it has no journey in its generality. And the time is ascribed to the heaven due to its movement, for it has no rest in its generality. The Lord – blessed be He – is concealed from both and always abounds His good upon them, for they are His creations and He is the true help called by the prophets as 'salvation



and success'. And so, [=] 'please, O Lord' (אנ"א יהו"ה), I beseech You, let me succeed. This is the second to the first, for the success always comes after the salvation.

Know that you need to divide the great Name into parts, and what was already known is that *MShHRO"H* (משהרע"ה = 620) was divided in the *Torah* into *Gimel* (3) parts – and they are *Gimel* (3) verses. The first kabbalistic division is that it was divided into *Bet* (2) verses according to the testament of 'I and He' (אני והוא). And it will be divided into 'half and half' (חצ"י חצ"י = 216), whose number is 'a complete' (של"ם = 370) *YR"W* (י"ר"ו = 216). For, when you sum up 'half' (חצ"י = 108) with [=] 'half', both will be equal to 'one' (אח"ד = 13) whole. And this is the secret of the full month, which is *Lamed Mem* (ל' מם). And so, the secret of '*YRW* is a whole' (י"ר"ו של"ם = 586) is [=] 'the minister of thirty days' (ש"ר ל' י"ם). And *Yud* (10), which has the number ten, is concealed from it. And when you count *Yud*, subtract ten from the whole, and you will find its number to be 'the minister of *Kaf" Tet* (29) days' (שר כ"ט יום). Behold, concerning the Unique Name, whose number is *Kaf" Waw* (כ"ו = 26), when you divide it into two equal parts, each part that goes out of them will be a whole 'one' (אח"ד = 13) – with it being half the Name. For this is the 'law' (ח"ק = 108) of the Name. And when you sum up the two 'one by one' (אח"ד אח"ד = 26), 'both' (שניה"ם = 405) will equal 'the whole Name' (כל"ש"ם = 395). And it is 'the Name of *Adonai*' (אדנ"י = 405). Know that each part of them – with it being 'one half' (חצ"י אח"ד = 121), which is half the Name, whose number is [=] *QK"A* (קכ"א) – is a complete part due to the combination of existence. You should understand this from the Name *AN"Y WH"W* (אנ"י וה"ו, I am *WHW* =

78), which will be understood from the way of [=] 'where is the Lord' (אנ"א יהו"ה). When you know that the number of each *Nun* (50) is [=] 'father and mother' (א"ב וא"ם), and 'he is she' (ה"א הי"א = 28) is left from them, this will determine two combined things, for the two of them are one single thing. The secret is 'he is a father, and he is a mother' (ה"א א"ב וה"א א"ם = 74). And it is found that they are one from one side, they are two from a second side, they are three from a third side, and they are four from a fourth side.

This does not require an interpretation to explain why it is like this, for it is known from the side of the number, until this one will be equal to them being five from the fifth side and six from the sixth side. And this is the calculation that is equal in its parts, for all its parts equal to itself. This is because its half is *Gimel*, its third is *Bet*, and its sixth is *Alef*. And behold, they are *Waw* (6), for they are [=] *AB"G* (אב"ג). And this is the head of the Name of *Ayin"Bet* (72) [letters], but it is the half of the first Name. And you should understand the remaining half from the matter of the half of *RY"W* (216) houses. Indeed, the sum of *Y"W* (16) comes from the combination of *Yud* (10) with *Waw* (6), and this is because its half is 'a half' (חצ"י = 108), its third is *Ayin"Bet* (72), and its fourth is *Nun"Dalet* (54). And it does not have a fifth in the complete number. Its sixth is part of *Lamed" Waw* (ל"ו = 36). And behold, *RY"W* (ר"י"ו = 216) according to the calculation of *Waw* (6) is a cubic number that has a complete body. And it includes length, breadth, and depth according to the way of *Waw* times *Waw*, which is [=] *Lamed" Waw* (ל"ו). And this is a square as well, and *Lamed" Waw* times *Waw* is the cubic [number] that equals *RY"W*. Indeed, it does not have a complete seventh, but it has an eighth, and it is *Kaf" Zain* (כ"ז = 27).

And its ninth is *Kaf*"*Dalet* (כ"ד = 24), and it does not have a complete tenth. Behold, *YZ*"*H* (יז"ה = 22) was subtracted from its parts, and their hint is: "So shall he startle (יזה) many nations" (Isaiah 52:15). And its parts are 'a thread' (ח"ט = 23) with 'cloth' (בג"ד = 9). And *Alef* is removed. And the one that errs in his knowledge 'sins and betrays' (חט"א ובג"ד = 33). You should first count the number of all its letters and know them according to this way in necessity.

The number of *AAA* is *Yud*"*Dalet* (14). The number of *BBBB* is *Zain* (7) – the half of *Yud*"*Dalet*. It does not have a *Gimel* in it. The number of *DDDD* is *Dalet* (4). The number of *HHHH* is *Lamed*"*Alef* (31). The number of *VVVVV* is *Kaf* (20). The number of *ZZZZ* is *Gimel* (3). The number of *ChChChChChChChCh* is *Chet* (8). The number of *Tet* is *Alef* (9). The number of *YYYYYYYY* is *Lamed*"*Bet* (32). The number of *KKK* is *Zain* (7). The number of *LLL* is *Kaf* (20). The number of *MM* is *Kaf*"*Gimel* (23). The number of *NNN* is *Yud*"*Alef* (11). The number of *SS* is *Bet* (2). The number of *OOO* (עעע) is *Tet* (9). The number of *PP* is *Bet* (2). The number of *Tzaddi* is *Alef* (1). The number of *QQQ* is *Gimel* (3). The number of *RR* is *Tet* (9). The number of *ShSh* is *He* (5). The number of *ThThThTh* is *Dalet* (4).

Now, you that consider, know and understand that I have not counted them like this in vain. For here the masters of the tradition counted a few *Alefs* in the *Torah* and a few *Bets* up to the end of all – as well as for all the twenty-four books. And this is not a vain action, for it has great wisdom in it. The proof of this is what they said about the word, "The belly" (Leviticus 11:42): The half of the *Torah* in the letters is *Gimel*"*Chet* (ח"ג = 11) from here, and *Waw*"*Kaf* (ו"כ = 26) from there. It is likewise what they said about

the word, "Diligently inquired" (Leviticus 10:16): The half of the *Torah* is in words. The half of the *Torah* is in verses [as it is found] in Portion *Tzav Et Aharon* – "The ephod" (Leviticus 8:7) from here, and "The breastplate" (Leviticus 8:8) from there; "And bound it unto him therewith. And he placed the breastplate upon him, and in the breastplate he put the *Urim* and the *Thummim*" (Leviticus 8:7). As such, they counted the number of the Portions and everything that resembles it. If a fool comes and says, "What is the use, what does all this and what resembles it add to us if we know it? What does it lessens [from us] if we do not know a thing of it?", this simpleton and fool is the one that will be from the sages [deleted word] from the generality of those that are not kabbalists in these matters. Then, we will answer him according to the way of "Do not answer a fool according to his folly, lest you also be like unto him" (Proverbs 26:5). For his words are about the words of the *Torah*. And we should tell him: "The humble of knowledge has the blessing. The usefulness of the knowledge in the world besides this is to kill yourself for it, and this is because through it you could know your Master according to His dear Names, and you could find grace in His sight". As it was said, "Show me now Your ways, that I may know You, to the end that I may find grace in Your sight" (Exodus 33:13).

Knowing His ways depends on knowing His revealed and concealed Names. And whoever has power upon one of the human virtues and does not bring it out into action, behold, that virtue will lack from him, even [if it is only] the subtraction of difference between the notions. Behold, the purpose of each one of them is for you to strengthen the wisdom of your *Nefesh* through the pegs of the intellect, the pillars of the wisdoms, the ropes of understanding, and



the statute of knowledge, until the angel of death – whose essence you truly do not know – will not govern and control it the day it separates from your body. If so, return, study, and receive, and perhaps you will understand the essence of the benefit in this knowledge. Concerning the others – the rest of those that quest for this – the answer for them is in vain, or a journey in the war of permission. Therefore, I should inform you that the recalled rule is according to this way.

<i>Alef</i>	<i>Yud"Dalet</i>	<i>Yud</i>	<i>Lamed"Bet</i>	<i>Kuf</i>	<i>Gimel</i>
<i>Bet</i>	<i>Zain</i>	<i>Kaf</i>	<i>Zain</i>	<i>Resh</i>	<i>Tet</i>
<i>Gimel</i>	<i>No Name</i>	<i>Lamed</i>	<i>Kaf</i>	<i>Shin</i>	<i>He</i>
<i>Dalet</i>	<i>Dalet</i>	<i>Mem</i>	<i>Kaf"Gimel</i>	<i>Taw</i>	<i>Dalet</i>
<i>He</i>	<i>Lamed"Alef</i>	<i>Nun</i>	<i>Yud"Alef</i>		
<i>Waw</i>	<i>Kaf</i>	<i>Samek</i>	<i>Bet</i>		
<i>Zain</i>	<i>Gimel</i>	<i>Ayin</i>	<i>Tet</i>		
<i>Chet</i>	<i>Chet</i>	<i>Peh</i>	<i>Bet</i>		
<i>Tet</i>	<i>Alef</i>	<i>Tzaddi</i>	<i>Alef</i>		

ג	ק	לב	י	יד	א
ט	ר	ז	כ	ז	ב
ה	ש	כ	ל	אין שם	ג
ד	ת	כג	מ	ד	ד
		יא	נ	לא	ה
		ב	ס	כ	ו
		ט	ע	ג	ז
		ב	פ	ח	ח
		א	צ	א	ט

It is found that the number of the letters is *Kaf"Alef* (כ"א = 21). The way of their number combined in this order is in the secret of the Name: *A"A B"B G"G D"D He Z"Z Chet T"T Y"Y A"Y D"K K"K G"L A"L B" (ז"ז ח"ה ד"ד ה"ז) (א"א ב"ב ג"ג ד"ד ה"ז) (ח"ה ט"ט י"א י"ד כ"כ כג' לא' לב' = 26) letters. Now, observe carefully how the first number equals *AHY"H* (אהי"ה = 21) and the second number *YHW"H* (יהו"ה = 26). And both are Names for the signs of redemption, which depends on the building of *YR"W ShL"M* (יר"ו של"ם, Jerusalem = 586), as it was said: "The Lord does build up Jerusalem" (Psalm 147:2). We have received about the Messiah that he builds the Jerusalem of above in the Name of the Lord – i.e. he prepares the place of the Temple in which the Divine Presence will dwell, after which the dispersed of Israel will enter. So we have received: The lower one is not built until the upper one is built, for the Temple of above is aimed against the Temple of below, and this Jerusalem is aimed against that Jerusalem. Likewise, the secret of all the *Middot* is that this is against another, sealed in the Name of the Lord in six combined edges. The greater number in all is *Lamed"Bet* (32), and it is the number of the *Yuds* (tens). And the*

smallest is a multiplication. It is only *Alef* "Alef, and it is the number of *Tet* (9) and the number of *Tzaddi* (90), which are unique. They are two numbers that order two ends, for *Tet* (9) is the end of the units, and *Tzaddi* is the end of the tens. And therefore, they appear in the Name only one by one. The secret of God is 'father' (א"ב = 3), and the hint is: "Have we not all 'one' (אח"ד = 13) father?" (Malachi 2:10). Has not one 'God' (א"ל = 31) created us? He is the essence of mankind and the essence of divinity for us. The fathers have three shapes: Adam is the father of every man with no difference; Noah is the father of all the nations that change in the beliefs; Abraham is the father of any Jew. Against them, there are three fathers: Abraham instead of Adam is the father of all, for his sons included a few peoples, such as the children of Hagar and the children of Keturah; Isaac is the minority, but nevertheless his children are combined – Esau and Jacob are in the likeness of the children of Noah; the bed of Jacob is complete, for there is no filth in his children, and he resembles Abraham himself, who was perfect. Therefore, we are ascribed to the prodigies through his changing Name, for we are the children of Israel.

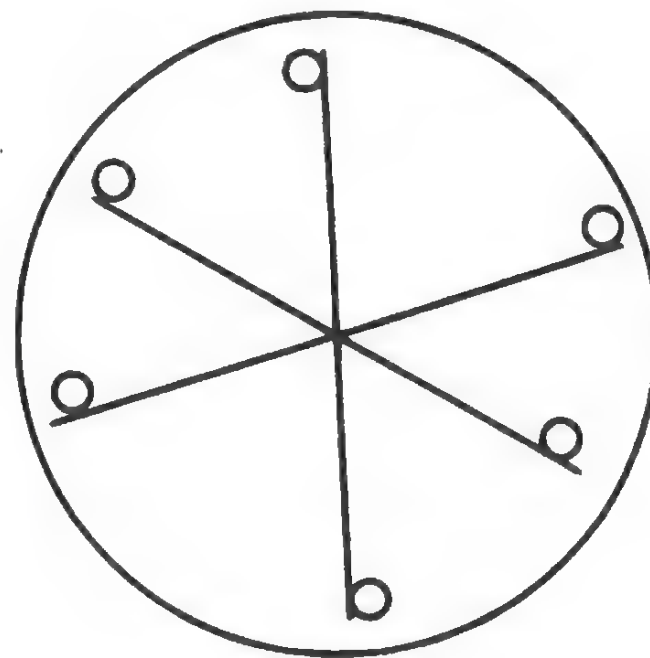
Observe our root in the relations of the fathers, and you will understand our combination with the nations and our separation from them. Know that *Gimel* (גימ"ל = 83), whose secret is [=] 'raw' (גלמ"י) – and it is a tenth of a *Gelem* (גלם, raw [meaning *Golem*]), and each breadth, which is the raw matter, is entirely wheat – did not appear in this Name. And its hint is: "In the day of prosperity be joyful (בטו"ב הי"ה טוב"ה הי"ה = 119)" (Ecclesiastes 7:14). For it is the joyfulness of prosperity, and it looks at its signs in this very day in the presence of the face of the Lord. He 'reveals' (מגל"ה = 78) to [=] 'your ear' (אזנ"ך)

to stand for the truth of wisdom and intellect with the *Gimel* (3) beings that include *Waw* (6) ones. And the three of them include a single Name of *Adonay*, whose secret is *He* (ה"א = 6). The threefold Name is combined from the way of three with four, whose secret is 'the head of the hour' (רא"ש השע"ה = 881) – the head of the heart of the hour. And it is the secret of *Bereshit* (בראשית), in the beginning = 913), for it was ordered that [=] 'he lifted up in the head' (שהעל"ה ברא"ש) – i.e. [=] 'the breath in the head' (הנשימ"ה ברא"ש). And the secret of its combination is [=] *ASHThRB* "Y (אשתבר"י). And it is the language of Greece 'warp and weft' (שתי וערב"ב = 988), which is in *Gematria* [=] 'fourfold and threefold' (מרב"ע ומשל"ש). And it is [=] 'the minister of abomination' (ש"ר התועב"ה). And upon him, [=] 'the time of the message' (ע"ת) depends, for [=] 'sorcerers were mislead in it' (תע"ו ב"ה הכשפנ"ם) in the shape of 'a fish' (ד"ג = 7). It is what was said in the hint, "Gad, a troop shall troop upon him, but he shall troop upon 'their heel' (עק"ב = 172)" (Genesis 49:19); it is a hint at the time of destruction – [=] *QO"B* (קע"ב) years. Its secret is also 'seventy-six' (שש"ה = 1033) warp and weft, and they are half the Name – *Zain* "Waw (ז"ו = 13). Therefore, the Name should be combined as 'squared and tripled' (מרב"ע = 988), and its tripling is *Bet* "Ayin (ב"ע = 72), while its square is *Dalet* "Nun (ד"ן = 54). And the hint at both of them is: "A garden eastward, 'in *Eden*' (בעד"ן = 126)" (Genesis 2:8). And the Name of its parts is 'eastward' (קד"ם = 144), and its hint is "Eastward" (ibid.) as well as "The first of His works 'of old' (מא"ז = 48)" (Proverbs 8:22). Its sign is one and seven. It is the 'unformed' (תה"ו), but that of above, for it is *Zain* "Waw



(ז"ו = 13). It is [=] 'void' (בה"ו): "Now the earth was unformed and void" (Genesis 1:2) – for their secret is *AZW"Z* (ז"ז = 21). What is added to the four of them in the utterance is 'before Greece' (לפני יר"ן = 236), and the secret is 'this is not before that' (ז"ו לפני ז"ו = 257). And their number is [=] *Urim* (אורי"ם). You should understand their secret from the way of the fates and *Purim* [a feast]. It is for the *Pur* (פור, lot) and it is for the fate, for the Explicit Name acts through two inclinations. It is as the likeness of the three bodies of the dice for two players that fight to overcome each other. And the three of them are actually one thing, but they are three judges that are one object and three details. The two players are judged by them, and they speak by their points. They are three bodies, revolving and inverting to each wind of the six winds in which they are described. These are their mouths: *AW AW AW* (או או או) above and below for the three of them; *BH BH BH* (בה בה בה) above and below for the three of them instead of front and back; and *GD GD GD* (גד גד גד) above and below for the three of them instead of right and left. Truly, know that these three – fire, wind, and water – are between them. The points of fire are *ABG DHW* (אבג דהו), and the points of wind are *ABG DHW* (אבג דהו). And against them, there are *ABG DHW* (אבג דהו), from which it was made – and to them it returns again. The player exists, but this one gains and the other losses. And the hour depends upon these recalled 'three simplicities' (שלש"ה פשוט"ם = 1080), and it is divided into three parts of time in the secret of [=] '*Shin Shin Shin*' (שי"ן שי"ן שי"ן). And their secret is 'there is nothing particular' (אין פרט"י = 360) – and there is nothing particular. Indeed, the sixth of the hour is *Kuf"Peh* (ק"פ = 180), and its secret is [=] 'face' (פני"ם) as well as [=]

'action' (פע"ל), for they have six actions such as fire, which burns and cooks, darkens and bleaches, freezes and melts. Such are the judgments of the points, changing with the judgments of the points of the Wheel in an hour from seven to another seven – above and below. It is known that the combinations of *ABGDH"W* (אבגדה"ו = 21) are equal together to *ThSh"K* (תש"כ = 720), changing the words. And their half turned into their half, and they will be divided with equality into two parts. And they will be equal to [=] *Shin Shin* (שי"ן שי"ן) – an opposite *Shin* against a straight *Shin*. Behold, both are six edges according to the shape of the letter *Shin* like this.



This is the secret of the opposite root of the Tree, as its Name is – ‘root’ (ש ר ש = 800). And its number is [=] ‘six wings’ (שׁשׁ כנפי״ם), and it is [=] *ThTh* (ת״ת). Its secret is [=] ‘bow’ (קשׁׁת), and it is the *Peh* (ף) added to *Alef* Lamed in the Name *Alef*, whose secret is ‘three’ (תלת״א = 831 [in Arabic]). Indeed, the secret of the beginning of the month includes one root, and the secret of *ThTh* is ‘two by two’ (שני״ם שני״ם). And the number of *ThSh*״K (תשׁׁך = 720) is four hundred. And from it, the secret of four hundred and four, whose matter is *ThG*״A (תג״א = 404), will be revealed. And upon it, a crown for the Lord is sealed with holiness for this honorable Name. This is the secret of the one that wrote, “The seed of man shall sprout blood” – sealed on the forehead, ordering the ‘engravings of a seal’ (פתוח״י חות״ם = 958) upon the forehead, [=] ‘opening dead and alive’ (פתוח״ה מ״ת וח״י) in the likeness of ‘wool and linen’ (צמר״ר ופשת״ם = 1166), which [=] ‘grew in the heart warp and weft’ (צמח״ו) (בל״ב שתי״י וער״ב). Their secret is two Names together, which are ‘Explicit and Unique’ (מפור״ש ומיוחד״ד = 700). And their hint is [=] *Shin*״*Taw* (שׁׁת) combined, from which ‘the dead ones are explicated’ (מת״ם מפורשי״ם = 1166), for their hint is *Taw*״*Tzaddi* (ת״ץ = 490) in the secret of *ABGYTh*״*Tz* (אבגיית״ץ). For *ABG*״*Y* (אבג״י = 16) is [=] ‘a couple’ (זוג), and the proof for them is loyal, wool, and linen. Their secret will be known by whoever understands ‘from *Tishri* and from *Nissan*’ (מתשר״י) (ומניס״ן = 1166). The secret of *MW*״*M* (מו״מ = 86) is the end of the Name, and its secret is the birth of *Tishri* and the birth of *Nissan*. And their number is the birth of *Nissan* and *Tishri*, and their essence is ‘crownlets of *Alef*, its head is in brain, the tail is in the heart’ (תג״ן א׳ ראשׁ״ו במ״ח זנ״ב).

בל״ב = 1114). From *Tishri* and from *Nissan*, wool grows from an animal, and it is the cloud of God. The addition of the expression ‘wool’ (צמר״ר = 330) is two, but linen grows from the field. The threads from the wool are tied in the likeness of the ties of the tendons, and all the more so the interlaced thread that is interlaced as six from the interlacing. The linen is also tied, but it is closer to the inner growth. You should understand this from the part that is closer to the body and has the cloths of wool. And therefore, the wearing of mingled stuff was allowed only as twisted cords adjacent to each other: “You shall not wear a mingled stuff, wool and linen together. You shall make you twisted cords (fringes)” (Deuteronomy 22:11-12). For this is the opposite of nature. The secret of “You shall not wear a mingled stuff” is about wearing the fire of the ‘mighty *Satan*’ (ע״ז שט״ן = 436), and it is the power of Glory. What is added to linen is imagination. And the imagination is the king of demons when it is fulfilled. And its fulfillment depends upon the consideration of the *Torah* according to the way of the Names that judge, for in them the human potential will be found combined with the divine potential in an eminent combination. And this is the cause for the *Nefesh* remaining in the best of its virtues.

Therefore, this entire way – and all the more so the expression of the words that is concealed from the eye and revealed in the heart – should not be hard for you. This is because the secret of ‘expression’ (בטור״י = 27) is what the Lord hinted Moses by telling him: “I will make all ‘My goodness’ (טוב״י = 27), etc.” (Exodus 33:19). And He also hinted him at the Name with the word ‘I’ (אני״י = 61). Behold the ways of its combinations and divisions, and you will be amazed by them. And you will praise and thank the



Lord for them with a complete praise and a full acknowledgment according to the power of this lower man.

WYS	OML	AKH	ALH	YMH	HLK
HLY	LHL	KHZ	LAH	ZBR	QAL
WYT	MSHh	ATHY	DWO	LHY	MWY
LPN	YMCh	NHY	ShRA	LWY	LKM
WHL	YLH	ThAR	AYW	KShCh	HWN
WLK	YHW	HATH	HYM	BRW	ChQD
AChR	YHM	WYS	OOM	WDH	ONN
NOH	YHY	WLA	RShY	HNCh	MYN
YMO	ZHK	LHL	YLH	WYSh	MATH
MPN	YHM	WYO	MDM	AChR	YHM
BWM	YRTz	MHN	ChMN	YBA	BYW
HYM	LChR	BHW	YBQ	OWH	MYM

הלכ	ימה	אלה	אכה	עמל	ויס
קאל	זבר	לאה	כהז	להל	הלי
מוי	להי	דוע	אתי	משה	ויס
לכמ	לוי	שרא	נהי	ימח	לפנ
הונ	כשח	איו	תאר	ילה	והל
חקד	ברו	הימ	האת	יהו	ולכ
ענג	ודה	עעמ	ויס	יהמ	אחר
מינ	הנח	רשי	ולא	יהי	נעה
מאת	ויש	ילה	להל	זהכ	ימע
יהמ	אחר	מדמ	ויע	יהמ	מפנ
ביו	יבא	חמנ	מהנ	ירצ	בומ
מימ	עוה	יבק	בהו	לחר	הימ

This is the way of ordering the combination of the first Name called a square, whose matter we will reveal. The

hint at its rule is: "The small and great are 'there' (ש"ם = 340) alike" (Job 3:19). The secret is that it has *Yud"Bet* (12) columns. Each column has *Yud"Chet* (18) letters that include *Waw* (6) Names. A hint at the secret of each column is: "And it came to pass that, if a serpent had bitten any man, when he looked unto the serpent of brass 'he lived' (וה"י = 24)" (Numbers 21:9). This is because concerning the recalled dragon, which is 'dead' (מ"ת = 440) – and it is called [=] *Teli* (תל"י, fulcrum), and it is [=] 'a sorcerer' (מכש"ף) without doubt – its action is upon *Waw* (6) winds and upon a wind that has *Gimel* (3) distances. In each *Yud"Chet* (18) years, it completes its movement according to its cycles, as well as in each *Yud"Bet* (12) months of the year. Its cycle is *Yud"Chet* (18) months for each zodiacal sign. And against them, 'Yud"Chet being a Name' (י"ח ש"ם = 358) goes. And therefore, it was called [=] 'a serpent' (נח"ש), and it was called a fiery serpent and a scorpion as it was called a serpent. Because it kills when it bites and it is dead as brass, whoever sees it in the dead shape is the one that will live. This is the order of the Name that is divided into *Dalet* (4) parts. It is a multiplication from the order arranged above, which it divides into two parts. 'Half' (חצ"י = 108) above has [=] *Kuf"Chet* (ק"ח) letters, which are *Lamed"Waw* (36) there. Their sign is: "There He made 'for them a statute' (ל"ו ח"ק = 144)" (Exodus 15:25) – He made [it] for the half of the Name [=] 'divided' (חל"ק) into two. And the one of above comes down, while the one of below comes up. Indeed, 'a Name [should be divided] for him' (ל"ו ש"ם = 376), for the sign of both is: "Peace, peace, to him that is far off and to him that is near" (Isaiah 57:19). It is divided into [=] 'parts and parts' (חלקי"ם), and each parts is 'a successful object/wish' (חפ"ץ)

מצלי"ח = 356) including half a revolution. Therefore, it was said that Peace is the Name of the Lord – blessed be He – and you should understand what is said here: "And he cried unto the Lord, and the Lord showed him a Tree; and he cast it into the waters, and the waters were made sweet" (Exodus 15:25); and here: "And the waters were divided" (Exodus 14:21). And from "And Moses stretched" (Exodus 15:21) you will know the Name of the rod. Furthermore, the matter of the saying, "A statute and an ordinance (ח"ק ומ"ש פ"ט = 543)" (Exodus 15:25), whose secret is 'half the secret' (חצ"י סוד"ו = 184) of the 'object/wish' (חפ"ץ = 178), is full in its number. And its secret is [=] 'an imagined body' (גוף מדמ"ה). Therefore, you should also take constant Names from them. Combine them, and you will know them. These are from them: *WH"W YL"Y MW"MO Sh"L NN"A* (וה"ו יל"י מו"מ עש"ל = 654). And you will find that their secret is [=] 'fire and cloud day and night' (א"ש וענ"ן יומ"ם וליל"ה). You should understand this from the end of the book *We-Ele Ha-Shemot* (And these are the Names), which is in the last verse by which he sealed that book. This is what is written: "For the cloud of the Lord was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys" (Exodus 40:38). And it hints at the Name 'and journeyed' (ויס"ע), and its hint is 'throughout all their journeys' (בכל מסעיהם) – *Samek* (ס = 60) instead of *Shin* (ש = 300). And it is the number of *Y"H* (15) times *Y"H*, and it is 'their journeys' (מסעיה"ם = 225). And all 'the waters are a dough' (מי"ם עס"ה) for the knowledge of the Name.

Know that the first Name, which begins as *WH"W* (וה"ו = 17), was arranged in its order according to the shape of breadth. And the secret of the second one is arranged

according to the shape of length. Behold, it is impossible to draw a shape that resembles it in writing, but we know that the equal shape of the body is 'the shape of the cube' (צור"ת הקובי"א = 820) that we had recalled, for it is a body from an object that has six verses 'in [the] root' (בשר"ש = 802), [=] 'in six wings' (בש"ש כנפי"ם = 820). It includes 'the sixth object/essence' (העצ"ם השש"י = 820) that is called [=] 'a holy abode' (משכ"ן קדו"ש) in the secret of *He* (ה"א = 6), which has 'the three faces' (הפני"ם = 820). The secret of [=] 'the threefold water' (המי"ם המשלש"ים) is that they are hot, cold, and warm – bitter, sweet, and in the middle. This is in their qualities, and in their accidents there are many divisions, but they extinguish themselves the fire that is against them. This is because they are cold and moist, and their power is proven there. The first is warm and dry. And in them, the natures of their two friends were included with them, being also opposites. But we should investigate this according to the way of the knowledge of the Name, for the natures were changed in the water through the bitter returning to be sweet – as the secret of the study of its three kinds, which are the written *Torah*, the oral *Torah*, and the *Torah* that includes [all of them] together, for in its existence it resembles what is written and what is orally. They further change with the moist ones returning to be dry through the cleaving of the Red Sea. The one that knows the nature of mankind can easily understand all this, but it is hard for the others, and it is prevented from a few among the people. It is known that the matter in man should be combined in the combination of the casting of 'the three dices' (שלוש"ת = נקודו"ת) (ת = 1559), whose secret is 'points' (נקודו"ת = 566). The turning is eminent according to the first *Pur* (פור, lot) in the essence of scarceness – *AAA* (א'א'א). And the



last in the essence is the multitude – *WWW* ('ו'ו'ו). The planets, which are *Zain* (7), will invert in them in *Kaf'Alef* (21) hours. The middle one that is between them is a lack from the many and an addition to the few. Their sign is 'the material Almighty' ('החמ"ר שד"י = 567), and it is [=] 'the Almighty is the matter' ('שד"י החמ"ר) that is 'added, lacking, scarce, copious' ('ה'וסף ח'סר מ'עט ר'יבה) [the initials make the word 'the clay']. And the addition is to the thing/essence, while the lack is from the thing/essence. Sum up 'from' ('מ"ן = 90) with 'to' ('ל" = 100), 'for' ('למע"ן = 190) you will know from them the secret of every [=] 'concealed' ('נעל"ם) [thing]. The few that are close to the last ones are *BBB* ('ב'ב'ב), and the copious close to the last ones are *HHH*. These walk forward according to the sequence of the number, and they increase. And those return backward and lessen, and the lack equals the addition. Therefore, they were compared to the first ones and walked their walk in *Kaf'Alef* (21) hours as well. Likewise, what is after *GGG* ('ג'ג'ג) with *DDD* ('ד'ד'ד) walks in *Kaf'Alef* (21) hours. It was found that the three of them, which are *Gimel* (3) objects/essences, have *Samek"Gimel* (63) hours, and their sign is [=] *LG"L* ('לג"ל). Sum the objects/essences with the hours, and you will find their secret to be 'a Wheel' ('גלג"ל = 66). And their sign is a Wheel that returns in the world. For they will already connect, mix, combine, and revolve. And sum until each temper will be born from them – some from a pair in equality, some in the end of the one end, some in the end of the other end, some close, and some far.

We have already received about the Name distant and incomprehensible combinations, close and understood combinations, and combinations that are a little understood and a little not understood and in foreign

languages. And we cannot understand them in this book, for we are satisfied with the necessary length that is useful for this purpose. Perhaps, a thinker might think that we have already departed from our intention, but the one that thinks this is misled, for we have still to move from *We-Ele Ha-Shemot* (And these are the Names). But nevertheless, in order not to confuse the minds of the beginners who consider this book, we will return to the first matter. For concerning whoever does not understand our entire intention completely from that which we have recalled in great length, we know that he will not understand it. Even if my pen would fill all the papers and parchments found in the world with written letters with more ink than the waters of the sea, what we have said about this according to the truth is not even as the thin and small drop that is in the superior sea – and all the more so, it has no estimation in comparison to the Sea of Wisdom. Therefore, we will return to our way, which is easy to understand by anyone that understands the Jewish language, which is the Holy Language. Indeed, according to the simplicities of the book in general in a single shortening, they agreed that this is not really required according to our way, for the rule of the first Portion according to its simplicities is that the first savior wished to inform about his intention and matters the last savior and those found between them. And this is why he said that the cause for their exile was the selling of Josef. And he counted those coming into the exile as he counted those who left it. He leaped in the count back and front from (seventy) [seven] tens to sixty tens of thousands, and the reward was to change the tens with the thousands. He continued the matter until he arrived to the change of notions – until those that are exiled are tortured by the hands of their capturers. He was required to reveal the matter of his birth and what was renewed during the

renewal of the existence of his self, until it was known that he was saved from the death by the daughter of the king with the help of his sister and mother. And from “And laid it in the flags” (Exodus 2:3) the secret of the Red Sea will be known, and from “By the ‘rivers’ (היא”ר = 216) brink” (ibid.) the secret of the Name recalled by the saying, “And she saw ‘the ark’ (התב”ה = 412)” (Exodus 2:5), will be known. For its secret is ‘the letter’ (הא”ת = 412) in the midst of the end. The midst and the end are known by the one that knows the head, for the secret of ‘laid it’ (ותש”ם = 746) is [=] ‘Names’ (שמו”ת). And each speech reveals the secrets and bonds them more than they were bonded in the simplicity, but all depends upon the Fountain. Leap to the matter of the wicked being among his people – and they are the cause of his escape for his good. And he bonded the matter of him asking to save someone exploited from the hands of an exploiter: “But Moses stood up and helped them” (Exodus 2:17). And he shortened [the matter of] marrying a wife and the birth of his sons. And he returned to the root and said that the king of Egypt had died, and his death caused the end to be closer with the salvation of the people in general. He began to reveal the ways of prophecy by isolating himself, as we have recalled above. And he revealed about it in general, [saying] that it is appropriate to take a great heed in its way and fear the Creator due to “Hid his face” (Exodus 3:6). He was worthy “That the skin of his face sent forth beams” (Exodus 34:29). And because of his fear of looking, he was worthy of being feared from being approached. The rest we have already said above, and both are one single matter. But the fear of looking is the cause of hiding the face, and the hiding of the face is the opposite between us and the Lord. After that, he informed us about the matter of his achievement with its increased lack in its beginning

compared with its end. For it was said about it: “As a man speaks unto his friend” (Exodus 33:11) – coming to inform us that his achievement was the cause of Israel going out of Egypt with their answer. He asked for a sign to confirm his prophecy, and it is the strengthening of the knowledge of the Name for him, his people, and those that hate them. And the rule of that which he informs is the secret of the symbol, and it is from the ways of *Kabbalah*, for, although the simplicity undresses a shape and dresses with a shape, its notions will change, and those that see it are many. Some see him [Moses] naked without clothes, and they are those that live in the bath; some see that his cloths are rags, and they are the players of dice; some see his cloths as the cloths of merchants, and they are those praying; some see him dressed in the cloths of the judges of the country, and they are the philosophers; some see him dressed in the cloths of the people in the king’s court, and they are those that begin with a purpose; some see him dressed in the cloths of the advisors of the king; and some see him, his dressing, and his cloths being the cloths of kingship, and he is dressed appropriately in the cloths of the great priest and crowned with the crown of kingship, which is the Crown [deleted word]. Among these seven kinds by the way of the metaphor of ‘the garment’ (המלבוש”ש = 383), whose secret is [=] ‘the *Chashmal*’ (החשמ”ל, electrum), there are many virtues that change according to the potentials of the changes of matters in each kind.

Indeed, when the whole person can take upon him the potential of the simplicity as it is, he should change neither a letter nor a point from its place, from each Portion that is in the *Torah*, for the writing as it is has the root in it. Therefore, the Holy Language is the most sacred compared to any language. And with it, the world was created. This is



also why the *Torah* has no *Nikud* (vowel point) but is crowned with crownlets, which are the changing crowns of kings. The secret of the matter of those considering the *Torah* concerns the matter of existence, which is revealed and concealed, for there are things that are revealed to this [person] and revealed to that [person], things that are concealed from this and concealed from that, things that are revealed to this and concealed from that, and things that are concealed from this and revealed to that in the likeness of eight human beings – as the matter of Noah and his wife and sons. For there is an addition in his words that it is a lack even in the dot upon the *Yud*, for piles and piles of *Halachot* (laws) were said about it. That [lack] for me denies the essence of the *Torah*, being in the essence of evil. A few fools might think that, while I wrote the eight Names of those that have eight languages, I did it without intention and without the thought that arranges their sequences. I inform all that their thought is an error in their hands, for I wrote known intentions about them, and there is no need to interpret them. And if my words are such as these, what will someone say about the words of the Lord, which are as a hammer and fire? Behold, concerning the intellectual, when his intellect judges one matter, an endless matter will be spread for him, until sometimes he will not know to which one he should cleave and which he should let go. And it is all the more so concerning the words of the Lord. And we have already hinted at this in the first book of this writing.

### Portion *Waera*

It includes in its beginning the knowledge of the Name and that it is the cause for salvation, for this is what the

Lord says: “And I will take you to Me for a people, and I will be to you a God, and you shall know that I am the Lord your God, Who brought you out from under the burdens of the Egyptians” (Exodus 6:7). It includes the count of the heads in the fathers’ houses of the tribes, and they are Reuben, Shimon, and Levi, in order to tell the relation with Moses – and he is the most excellent of all. He is the one that sacrifices the sacrifices, kills the animals, and revives human beings of no importance, who are the sinners. The secret of the three of them is the sight, the hearing, and the smell, and that is what will confirm you the virtue of a Levite in his generation. It is the matter of the words of their mother Leah, who derived each one from action – i.e. she said that each Name given to any man from them is because such and such and I have called my son like this. The giving of meaning is determined by the Name in the word ‘because’ (כִּי = 30) [the *Yud* standing for *YHWH*] due to the secret of *Alef Nun* (אָן = 51) [the initials of *Ani*, I; *AN* + *Y* = *ANY*], for it is hinted there in the words of Leah, in the words of Rachel, and in the words of Jacob. Behold, the word ‘because’ appeared concerning Shimon *Gimel* (3) times, concerning Reuben *Bet* (2) times, and concerning Levi a single time. Behold, the meanings were lessened from the side of the Name of ‘Rachel’ (רַחֵל = 238) including two meanings. And they are [=] ‘meaning, meaning’ (טעם טעם) being equal to [=] ‘Rachel’ (רַחֵל). And the hint at them is: “By little and little I will drive them out” (Exodus 23:30). And its sign is: “‘Is it a small’ (המעט = 124) matter that you have taken away my husband?” (Genesis 30:15). Behold, you will further find that the secret of the tribes in their generality is that they are ‘twelve’ (שנים עשר = 970) as this number itself. And ‘Levi’ (לוי = 46), whose secret of [=] ‘a

hundred' (מא"ה) is the secret of 'His Name' (שמ"ו = 346), was third for his brother. And the secret of 'twelve' (שני"ם = 970) is [=] 'ten years' (עש"ר שני"ם = 970). And they are a fourth of their walk in the desert, for there they were delayed 'forty years' (ארבע"ם שנה = 678), which is the walk of [=] 'wilderness/skies' (ערבו"ת). And they are a third of the years of the life of Moses. And its secret is *MML"Ch* (ממל"ח = 118, from salt), for the secret of *Mem* (מ"ם = 80) inverts, and their multiplication is 'human being' (אנו"ש = 357). And its secret is [=] *As/i/no* (אשנ"ו), for its matter is in Latin and its interpretation is 'an ass' (חמור"ר = 254). It was said here: "Extol Him that rides upon the skies, Whose Name is the Lord" (Psalm 68:5). From here on, we will say about 'the Messiah' (המשיח = 363), whose secret is [=] 'Whose Name is the Lord' (בי"ה = 363) – as we have hinted at the beginning of this book – that he is poor and rides an ass and 'a donkey-foal' (עי"ר = 280) – a foal of mares. And he is 'a lad of letters' (נע"ר = 1195), and his Name is '*Sandalfon* and *Metatron*' (סנדלפון ומטטרון = 600). And he was called *YO"R* (יע"ר = 280, forest) to govern "A little 'city' (עי"ר = 280), and few man within it" (Ecclesiastes 9:14). And he is 'particular' (פרט"י = 299), and is called 'a lad' (נע"ר = 320), for he governs many cities – i.e. many bodies, which are *Yud* (10) at least in their generality being worthy of government. And by him, 'the time' (הע"ת = 475) [=] 'wanders' (תע"ה). Those that make the calf with *Waw* (6) wandered in six hours: "Moses delayed to come" (Exodus 32:1). Six came, and Moses did not come. Therefore, they were sentenced in the time of the exile 'in length' (באר"ך = 223) according to its movement. The one that rides it will be called before it [=] *Avrek* (אבר"ך, I will bless). And for

this is the sign, "I will bless the Lord, Who has given me counsel; 'yea' (א"ף = 81) in the night seasons my reins instruct me" (Psalm 16:7). The nature of 'nights' (לילות = 476) is the nature of [=] 'my reins' (כליות"י), and the secret of 'I will bless' (אבר"ך = 223) is that it is one thousand years compared to one day of the Lord – blessed be He. Moreover, 'rides' (רכ"ב = 222) years are the secret of *AY"Q BKR* (אי"ק בכ"ר = 333). Its rule is the [=] 'snow' (של"ג) beneath the Throne of Glory, which is the nature of the heart and the nature of the liver. And it is cold – i.e. a son. Indeed, he has a sacrifice called a Levite, which is the sacrifice of Leah. And its secret is a white fire. It is their saying that the *Torah* was given and written in a black fire upon a 'white fire' (א"ש לבנ"ה = 388), and it is the secret of the Name of the concealed [=] 'snows' (השלג"ם). And it is signed with the tongue, for it has [=] 'a white shape' (צור"ה לבנ"ה). The secret of 'black fire' (א"ש שחור"ה = 820) is [=] 'the faculty of the head' (חור"ש הרא"ש), as we have hinted. And when Levi was born, Leah said about him: "Now this time will my husband be joined unto me, for I have born him three sons" (Genesis 29:34) – drawn from the Rock. And this last one for them is the Source of sources. Behold, she [Leah] included the calculation of the three of them in him [Levi], but nevertheless she did not give him a Name, but only the Lord gave him a Name. Man also 'gave names' (שק"ר = 1047) of [=] 'lie and truth' (שמו"ת), for the internal Creations are truth, and the external ones are lie. And nevertheless, both are included together in the number six hundred: "Before His works 'of old' (מא"ז = 47)" (Proverbs 8:22).



On that year, their writing was completed, and on the year *Mem*"*Tet* (49) [another] *Mem*"*Tet* was given as a lie, for the time by which it was limited was dropped: "For by fire will the Lord contend" (Isaiah 66:16) – to keep each particular according to the breastplate of Judgment. And therefore, it will return to the way of Judgment. We will say concerning those seeing our words that their judgment is to acquit us – and even if only one of all our books will be useful. It is appropriate for any intellectual to awaken from the simple to the concealed counted [meaning] that we might have either punctuated [with the vowel points] or not. And then, he will know why the first symbol was in the inversion of the being and the casting down of the rod: "And it became a serpent" (Exodus 7:10). It was said there in Work of Creation: "Let there be light, and there was light" (Genesis 1:2). And it was said here in the giving of the symbol in the inversion of that which was created in the nature of the beings by recalling their Names: "That it become a serpent (...) and it became a serpent" (Exodus 7:9). There, it is the work of God, and here it is the work of 'Moses and Aaron' (מש"ה ואהר"ן = 607) according to the Precepts of [=] 'the dreadful Name' (הש"ם הנור"א) – which is the Unique Name.

Moses was set as a God as well, except for the Pharaoh and also his fellowmen among all his sages. And He set Aaron as a prophet for Moses. The sign of the year of both of them is 'a finger' (אצב"ע = 163), while they speak to the Pharaoh according to the Name of 'four' (ארב"ע = 273) [letters], which is a Master of every [=] 'moment' (רג"ע). For He accustoms all the powers of man. And the achievement of the four letters is the achievement of the symbol of gemstones. The secret of 'cast it down' (השל"ך = 355) is the [=] 'Pharaoh' (פרע"ה), and its hint is: "Cast

it down before the Pharaoh, that it becomes a serpent" (Exodus 7:9). Its arrangement is the translation of the second day as "the day of two (תנין)" on which the angels were created. But on the sixth day, the demons were created. When you count 'a serpent' (תני"ן = 510), you will find that its secret was [=] 'inverted' (התהפ"ך) in its Creation, while it was cursed by the word 'damned' (ארו"ר). For the Lord set in it a blessing in the beginning, when it was created in the sign of a symbol on the fifth day. For it was said: "And God created the great sea-monsters" (Genesis 1:21) – and it is a swarm. The water is the beginning for a watery living *Nefesh*, and the earth is the beginning for an earthly living being – the bread is earthly and the wine is watery. So it was said about man: "And God created man in His own image" (Genesis 1:27). And Creation and blessing are recalled in both "Be fruitful, and multiply, and fill the waters in the seas" (Genesis 1:22) for these, and "Be fruitful, and multiply, and replenish the earth" (Genesis 1:28) for those. To these, it was said "Saying" (Genesis 1:22) in His blessing, but to those it was said "And God said unto them" (Genesis 1:28) in their blessing. It was said "Sea-monsters (תנינים)", written as "Sea-monsters (תנינם)" (Genesis 1:21), and "The great (הגדולים)" as "The great (הגדלים)" (ibid.). Also, "You shall make you twisted cords (גדלים)" (Deuteronomy 22:12), lacks a *Yud* and that lacks a *Yud*. And "Sea-monsters (תנינים)" is also written here [without a *Yud*]. And we will say that it is the *Leviathan* (לויתן), and it is truly the serpent. And when it was cursed, it was banished from its place and became damned. The earth is also damned because of man, but not [because] Adam or Eve, but [because of] the sorrow, sadness, and those resembling those in the flood and in the generation in which the

blessing was [lost]. Behold, “Be fruitful and multiply” (Genesis 1:28) is *Alef* (א"ל = 111) – ‘a minister’ (ש"ר = 500) for this and [=] ‘a minister’ for that. And they were sealed by *ThShR*"Q (תשר"ק = 1000). And they fought – *Shin*"Resh (ש"ר = 500) with [=] *Shin*"Resh and [=] *Taw*"Kuf (ת"ק) with [=] *Taw*"Kuf (ת"ק). And *Mem*"Samek (מ"ס = 100) is left to complete the hour. For the sea-monster, it is ‘a generation’ (מול"ד = 80), and for the blood of the organs it is [=] ‘a study’ (למוד"ד) – an element for this and an element for the other, against this and against that, *Alef* for this and *Alef* for that, a secret for this and a secret for that, a spirit for this and a spirit for that. An equal equality is between them – a fate of the Lord and a fate of hell. And this is ‘the secret of the entire sacrifice’ (סוד כ"ל הקרב"ן = 477), [=] ‘the entire secret of the sacrifice’ (כ"ל סוד הקרב"ן). Therefore, the war was compelled between Egypt and Israel, between the Pharaoh and Moses with Aaron, between our God – blessed be He – from whatever imagination and [His] image and likeness, and between their gods – which are images and drawings – and the metaphors and imaginations – and hints, and signs, and secrets through which the potential of the knowledge of the Lord by Whose word all was made can be achieved. When you count, ‘a serpent’ (לתני"ן = 540), you will find it being equal to [=] *ThQ*"M (תק"ם), and it is [=] ‘the keeper’ (שמ"ר) of half an hour. We will further say that the number of ‘serpent’ (תני"ן = 510) is [=] ‘straight’ (יש"ר), for it was [=] ‘inverted’ (התהפ"ד) according to the power of the flaming sword that turned every way. And if so, count both together, and you will complete one hour, which is one thousand eighty parts from the parts of *Kaf*"Dalet (24) hours. Behold, “This is My Name forever, and this is My memorial unto all

generations” (Exodus 3:15). Behold, *Yud*"Bet (12) are for this in a half hour, and *Yud*"Bet are for that in a half hour. And when you sum up ‘an hour’ (שע"ה = 375) with [=] ‘an hour’ (שע"ה), both will be ‘two’ (שתי"ם = 750). And each two hours are [=] ‘two’ (שתי"ם). Its consequence is that you will know from this the secret of the spirits in the saying: “With two he covered his face and with two he covered his feet, and with two he did fly” (Isaiah 6:2). Here the powers will be divided according to the Master of the Spirits: *Waw* (6) hours will be from the beginning of half the day up to the end of the day, *Waw* hours from the beginning of the night up to the half of the night, and *Waw* hours from half of the night up to the end of the night. When you divide ‘a serpent, a serpent’ (לתני"ן לתני"ן = 1080) into two unequal parts, you will find the number of this being *Nissan* (ניס"ן = 170) and the number of the other being *Tishri* (תשר"י = 910). And the number of this ‘My Name’ (שמ"י = 350) is *Tishri*, for an open *Mem* equals to forty, while a closed *Mem* (ם) is *Taw*"Resh (ת"ר = 500). And the open one is *GZ*"L (גז"ל = 40). The hint is: “A turtle-dove, and a young [=] ‘pigeon’ (גזל)” (Genesis 15:9). It was already hinted that “Forever (לעל"ם = 170)” (Exodus 3:15) is [=] *Nissan* (ניס"ן). It is [=] ‘a cloud’ (ענ"ן). “My Name (שמ"י = 350)” (ibid.) is the [=] ‘fire of the blood’ (א"ש הד"ם). You will understand its secret from the Name [stemming from] “Your lamb shall be without blemish, a male of the first year” (Exodus 12:5); “A lamb, according to their fathers’ houses” (Exodus 12:3); “And the whole assembly of the congregation of Israel shall kill it at dusk” (Exodus 12:6). It is the beginning of the year ‘for the kings’ (למלכ"ם = 170) [=] ‘forever’ (לעל"ם); ‘*Rosh Ha-Shanah*’ (ראש השנה"ה), the Jewish New Year = 861) is [=] ‘the root of where’ (שר"ש האנ"ה). And in



Greek, it is ‘the root of the One’ (שׁר”ש האח”ת = 1214) for the King’s Throne. The ‘head of months’ (רא”ש = 863) are [=] ‘the root of units’ (שר”ש חדשי”ם = 863) are [=] ‘terror’ (אימ”ה = 56) [=] ‘where’ (אנ”ה), ‘where’ (אנ”ה) is the *Midda* of Fear in the potential of the ‘Moon’ (לבנה).

Therefore, the sound of the *Shofar* (ram's horn) of the lamb is 'three broken pieces' (שלש"ה שבריים = 1187), [=] 'in three ministers' (בשלש"ה שרים). And "This is my memorial unto the generation" – to desire this *Torah* that is given to us, the serpents, until we will know their powers and give the memorial to the achievers, i.e. those that achieve them. The secret of 'the achiever of all' (למשי"ג) חש"ק ובק"ש) (הכל"ל = 438) is that he 'desired and sought' (חש"ק ובק"ש) (הכל"ל = 438) this until he found it. It was written: "Whoso finds a wife finds a great good, and obtains favor of the Lord" (Psalm 18:22). Behold, 'the achiever of the rule' (למשי"ג) קב"ל) (הכל"ל = 438) already [=] 'received the shape' (קב"ל) (ופרי הקבל"ה) [=] 'and the fruit of *Kabbalah*' (הפרי הקבל"ה). We have already recalled a little of this above, and whoever finds her [*Kabbalah*] is called her husband, for he already sanctified her by a round ring with 'seven blessings' (שבע ברכות) (שבע ברכות = 1000), which bond [=] *ThShR"Q* (תשר"ק) – which are 'a thousand' (אל"ף = 111) and ten thousand for them. And its hint is: "With ten thousands of rivers of oil?" (Micah 6:7). The curse is a spell in a potential of spells, and the rod turns into a spell; 'it turns' (נהפ"ך = 155) the [=] 'opposites' (הפכיים). And it is [=] 'the cane' (קנה) of the *Midda*, for it is a rod that turns into any wind. "Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did in like manner with their secret arts" (Exodus 7:11). This is the midst of 'I am' (אנכי"ל = 81) inverted for 'the wise men and

the sorcerers' (לחכמ"ם ולמכשפ"ם = 674), [=] 'for all those alive and dead' (לכ"ל חי"ם ולמתי"ם). The great secret by which its root will be understood is: "Then the 'Pharaoh also called' (ג"ם פרע"ה = 398)" (ibid.) – [=] 'the turn of the moments' (סבו"ב הרגע"ם), [=] 'the turn of the forty' (סבו"ב הארבע"ם), for their gods that are alive and dead. "The wise men and the sorcerers" (ibid.) – are for their gods that are dead and alive, for 'each living being' (כ"ל ח"י = 68) is [=] 'wise' (חכ"ם) and every 'sorcerer' (מכש"ף = 440) is [=] 'dead' (מ"ת). And its secret is 'eighty' (שמנ"ם). After forty days, the fetus receives the shape of the female. And therefore, she is 'the parturient' (היולד"ת = 455) of [=] 'spells' (הכשפ"ם) according to [=] 'the sorcerer' (הכשפ"ן) [=] 'in half the Name' (בחצ"י הש"ם) – the sorcerer whose blood is [=] 'spilt' (הנשפ"ך), for any minister spills bloods according to the potential of "Be fruitful and multiply". His request here shows his power, and he blocks that which 'he has blocked' (סת"ם = 500). And they are 'menstruations' (גדו"ת = 460). Its arrangement is *Drash* (דר"ש, parables = 540) and *Mishna*. You should bring 'camps' (מחנור"ת = 504) for this, which are [=] 'gifts' (מנחו"ת) to find [=] 'comforts' (נחמור"ת).

The secrets are understood by all from the *Drash* (parable) – the *Drash* of ‘Moses’ (מֹשֶׁה = 345), which is half of the *Torah* in words. For from them we will achieve the shape of the living creature, which is *He* (5). For it is that which gives birth to those having four shapes. The likeness of their faces is the likeness of the human face in four riddles. And these are the four living creatures: One begets a male; one begets a female; one begets a hermaphrodite; and one begets an androgyne. This is the

interpretation of 'hermaphrodite' (טומטר"ם = 110): [=] 'Bar, bar' (מ"ט מ"ט), [=] 'imagination' (דמיון). Their secret is [=] 'Sodom' (סדר"ם): "And shall cry: 'Unclean, unclean'" (Leviticus 13:45). For it depends on [=] 'the pole' (נ"ס) of its *Midda* – the *Midda* of *Sodom*. And it is in the essence of evil; its knowledge is multiplied in his name and his name is 'unclean, unclean' (טמאה טמאה). And it is in the essence of weakness, which is neither 'male' (זכ"ר = 227) nor 'female' (נקב"ה = 157). 'The change of nature' (שנו"י הטב"ע = 452) is *TWT MWM* (ט"ט מ"ם) – [=] *MWT TWM* (מ"ט ט"ם, *Mottum*, saying) in Latin, for it is not from the way of the natural actions. For its way is to act upon the good nature, which can always exist. And this will not be useful for her innate [nature], and she will not succeed, for she can neither beget nor become impregnated. Indeed, the 'androgyny' (אנדרוגיני"ס = 390) is [=] 'male and female' (זכ"ר ונקב"ה) in *Gematria*, and it will be useful and successful. But the Imprinter did not wish for it to drive the existence like this, spreading towards two matters together. Therefore, those existing from its matter are few. And the thing that we see is chosen by nature and governs like this: He will be born from the power of the connection between a father and a mother. Most of the times, [he will be born] either as a single male that will be called their son, or a female that will be called their daughter. But nevertheless, it is possible in some distant times and in a few details to find that the woman begets two or three, up to seven [children]. "For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods" (Exodus 7:12). This is the dreadful power upon all the powers of their sorcery, ordering that there is a power there greater than all their powers, and that it has a government and an authority

upon all the concealed powers. Moreover, the matter of the swallowing is the opposite of the work, and it is the melting of the matter of the shape and its emergence from its being and its returning to nothingness. The secret of 'swallowed up' (ויבל"ע = 118) is [=] 'married' (ויבע"ל), governing and ruling upon their sorcery as the husband of the wife governs the married one [i.e. the wife]. The rest of the matters of the symbols that appeared in the discourse of the Ten Plagues does not need to be recalled, for there is not [enough] power in man to write what they have received about them according to their simplicities and particulars. And their matters will be understood from that which was said. And from the revealed, the concealed will be revealed.

### Portion *Ba El Pharaoh*

This section still includes the matter of the Ten Plagues, for up to here only 'seven plagues' (שב"ע מכו"ת = 838) were recalled. Furthermore, add to them 'three plagues' (של"ש מכו"ת = 1096), and it will show their secret concerning the power of 'the beginning' (תחל"ת = 838) of time in two words. 'The heads of' (שראש"י = 811) their words are 'a name and a Name' (ש"ם ש"ם = 680) – and the seven of you [seven disciples to whom Abulafia addresses this book], according to your oath, must always keep yourself from the judgment 'of the *Torah* of the one that is adjuring' (תור"ת הנשב"ע = 1433), for I have called your name after the Name of [=] 'the seven candles' (שבע"ת הנרו"ת) in the beginning of the Book of Wisdoms by recalling your names. It is appropriate for you to always make an effort considering the secret of the honorable



Name based on the things that you have received from me and from my book. For this book includes the Names that I will tell you here. For this year is the year of 'revelation' (הגלוי = 54), for which the book of the *Torah* was written on [=] 'the parchment' (הגוי"ל), being a witness to the body concerning the fallow year in which the salvation will be revealed. It is as the hint at his saying: "Was to be published unto all the peoples, and that the Jews should be ready 'against that day' (ליר"ם הז"ה = 103) to avenge themselves on their enemies" (Esther 8:13). For it is [=] 'the zodiacal sign of the being' (מז"ל הוי"ה), for the secret of 'fallow' (שמט"ה = 354) is [=] *Shin* "He Mem" *Tet* (ש"ה מ"ט), the matter of which I hinted by pointing out the secrets of your names and the ways of the names of the rulers of the countries in which you resided while I wrote them. Behold, the secret of 'from Sinai' (מסינ"י = 170) is [=] 'a cloud' (ענ"ן), and the secret of *PLR*"*M* (פלר"מ = 350) is [=] 'earth' (עפ"ר). And I have divided you into three [and] four, which is a hint at the Creation of the world, for we will say about the next root that it is a gate of 'love' (אהב"ה = 13), and its generality is 'in the beginning'. The secret of 'from Sinai' (מסינ"י = 170) is [=] *Nissan* (ניס"ן); the secret of *PLR*"*M* (פלר"מ = 350) is [=] 'earth' (עפ"ר); and the secret of *Sicilia* (סיקליא"ה), Sicily = 216) is [=] 'lion' (ארי"ה): "In the mount where the Lord is seen" (Genesis 22:14). And the hint is: "You did cause sentence to be heard from heaven; the earth feared, and was still" (Psalm 76:9). It is a hint at the lack of sight, for the lack of sight is 'a lack' (א"י = 11) from here – a hint at half of the letters. And indeed, 'a mount' (ה"ר = 205) is in the middle, and its secret is [=] 'below and above' (מט"ה ומעל"ה), [=] 'above and below' (מעל"ה ומט"ה). Behold, concerning Seadiah, Abraham, and

Natan, the three of them are witnesses of the prophetic concealed [flux]. Indeed, concerning the four of them – Achitov, David, and Solomon – I have their hint from the potential of the superior ones through the potential of the Name. And it is this: Three give thanks to one. This is because a superior divine order is renewed, and it is because 'one single sight [opinion]' (מב"ט אח"ד = 64) needs three Jews. I also have hint for the reason that you are as the number of the seven *Sefirot* and are divided for me in the figure of two *Shins*, which are in the phylacteries – one having three heads, and the other having four heads.

This is also a great sign for me that you are for me in the likeness of the crowns of the phylacteries, which are the explicit crownlets about which it was said that they are a law for Moses from Sinai. They are 'the *Shins*' (השיני"ם = 415). And I, against the fathers and the mothers, have received their secret. Only, they still have a concealed secret in the entire matter of the frontlets, and there is no need to discuss it here, for we should not leave it now due to the concealment of its matter, but in order to return to our first matter. It is advisable here to discuss the matter of the Tenth Plague, for there are wonderful ways in its matter. We will begin saying that the Writings said at the end of the Ninth Plague: "And the Lord hardened the Pharaoh's heart, and he would not let them go" (Exodus 10:27) – the back of the heart. And it is that which hardens and strengthens the heart so that it will not listen to the voice of the Lord to send His people to worship Him as He desired. Therefore, "And he would not let them go (ל"א אב"ה לשלח"ם = 447)" – [=] 'he did not desire to let them go' (ל"א אה"ב לשלח"ם) 'for a *Chashmal* (לק"ר = 408) [=] 'to the cold, to the warm' (

(לח"ם), which is [=] 'cold in potential, warm in potential' (ק"ר בל"ח ח"ם בל"ח). That is, it is [=] 'the potential of lightning, a potential in the brain' (כ"ח בר"ק כ"ח במ"ח). The matter of the essence will be known from the way of his saying: "And the Pharaoh (פרע"ה = 355) said unto him" (Exodus 10:28) – who is called *Ashmodai* (אשמד"י = 355). It is the one from which [=] 'the blood of the creature' (ד"ם היצור) comes, the blood, that is [=] 'a fire of below' (א"ש מט"ה), [=] 'Alef Tet of the Name' (א"ט = 520). And its secret is [=] 'the drop of the being' (טפ"ת ההוי"ה), or you may say [=] 'the being of the drop' (הוי"ת הטפ"ה), upon which [=] 'life and death' (מו"ת וחי"ם) are sealed and in whose hands lies the potential of the Name to connect the *Nefesh* and the body through the potential of the Name of the Lord of Hosts. For they are 'the ministers of the intellect' (שר"י השכ"ל = 865), and in their hands are [=] 'the stringed instruments' (כל"י הקש"ת). And their secret is [=] 'the *Nefesh* of the *Nefesh*' (נפ"ש הנפ"ש). And they know [=] 'the secret of the Holy Language' (סו"ד לשו"ן). And upon it, there is 'the covenant of the matter' (בר"ת החמ"ר = 865) in the place of [=] 'the seal of the shapeless' (חות"ם תה"ו), for it is the minister [=] 'of seals' (החותמו"ת) upon which *He* rules. For its secret is 'five and one thousand' (חמשה ואל"ף = 470) – i.e. the thousand of the five, which have the ordinance. If so, the Pharaoh cannot send them, for it was said about all these and that which resembles them: "And he would not let them go" (Exodus 10:27) – in the full month of *Elul*, which was the head of the month, the first day in this month. It was said: "And the Pharaoh said unto him: Get you from me, take heed to yourself, see my face no more; for in that day you see my face you shall die"

(Exodus 10:28). This resembles the matter of the precepts in the Tree of Knowledge, for it was said there with a warning: "For in the day that you eat thereof you shall surely die" (Genesis 2:17). But this is multiplied and that is not. And its matter will become known. But we will inform that the matter of this death is actually as well in the World to Come. There, he was sent by the Pharaoh, and he told him: "Get you from me" (Exodus 10:28) – ordering that what is upon him and continues to further descend and combine with him should die, and all the more so when he gave him the warning of seeing his face, which is again the face of the earth. This is as the matter of the saying: "Which is upon the face of all the earth" (Genesis 1:29). And Moses accepted his words and said: "You have spoken well; I will see (אס"ף = 141) your face no more" (Exodus 10:29) – in the secret of I will [=] 'support' (אסעו"ד) no more 'your face' (ראו"ת פני"ך = 767), [=] 'your eyes' (ראו"ת עיני"ך), [=] 'your idea' (רעיונ"ך), [=] 'the letter of your book' (או"ת ספר"ך) in which your name is sealed. And it is [=] 'the sign of thought' (או"ת), which is a thing that [=] 'glorifies the lust' (משב"ח התאו"ה); [=] 'the nocturnal emission craves' (מתאו"ה הקר"י), for it is dead even if he wishes it to exist. But He does not accept accidents and harms [with] diseases [the Plagues]. Four times, the *Torah* will be for him [Moses] a pleasure, and he will associate himself neither with criminals and wicked, nor with pious ones, benevolent ones, and saviors. Then, it will be possible for him through the association of the Holy Spirit to separate from every accident, until the *Nefesh* will be separated from his body – so that the living body that dies at the end will die, and his *Nefesh* will be saved from the death.



Indeed, the judgment was that the Pharaoh would be infected by Ten Plagues. And therefore, the Lord told Moses: "Yet one plague more will I bring upon the Pharaoh, and upon Egypt; afterwards, he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether" (Exodus 11:1). From "When he shall let you go (כשלח"ו = 364)", it is his own power, about which it was written: "'And the darkness' (ולחש"ך = 364) He called Night" (Genesis 1:5). As it was said, "The children of Israel will go out of the land of Egypt with you". 'Go hence' (ישלח מז"ה = 400) is [=] 'this is for the Messiah' (למשיח ז"ה), and the sign of 'surely' (כל"ה = 55) already ended in close power. With such a power, you will be blessed, and it is a hint at the time of the end in which all ends with you. "Thrust you out hence (יגר"ש = 565)" – [=] 'Yagar is the name of this' (יגר ש"ם). And it is [=] 'the secret of the achiever' (ר"ז המשיג) that will drive away the Names from each other. This is as the matter of "This is My Name and this is My memorial (ז"ה שמ"י וז"ה זכר"י = 617)", whose secret is that [=] 'they shall recall this and they shall forget that' (ז"ה יזכר"ו), according to the Name that speaks to us. For its secret includes the matter of the two *Middot* that keep the existence. And their name is 'the *Midda* of day and the *Midda* of night' (מד"ת יר"ם ומד"ת ליל"ה = 1025); or you may say: [=] "Women (...) 'of all sorts' (שד"ה ושדו"ת)" (Ecclesiastes 2:8) – as it was hinted in Ecclesiastes (2:8). And its hint is [=] 'D"Sh DW"Sh is the shapeless' (ד"ש דו"ש תה"ו), and both of them are 'a demon and a demon' (ש"ד וש"ד = 614); or you may say, [=] 'a breast and a breast' (ש"ד וש"ד), for this is how we received it according to the way of the flaming sword that turns every way because of the of eating [from] the Tree of

Knowledge. Four parts are against the four points of the compass according to the power of 'the moment' (הרג"ע = 278), whose secret is [=] 'four' (ארבע"ה) – i.e. from evil to good, from good to evil, from evil to evil, and from good to good: "And God saw the light, that it was good; and God divided the light from the darkness" (Genesis 1:4). Therefore, it was written: "And Moses said: Thus said the Lord, About midnight will I go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die" (Exodus 11:4). The secret of "About midnight (נחצ"ת הליל"ה = 598)" is [=] 'the shadow is the power of the *Tell*' (הצ"ל) (כ"ח התל"י), for the darkness is nothing more than a shadow. And it is because 'the darkness' (החש"ך = 333) is also the [=] 'power of the lamb' (כ"ח ש"ה) – i.e. the power of Aries. Therefore, it was said: "But 'roast with fire' (צל"י א"ש = 431)" (Exodus 12:9) – whose secret is [=] 'the shadow of man' (צל"י א"ש). And its figure is in the firmament: "Its head with its legs and with the inwards thereof" (ibid.). And so shall it be eaten, and it shall be digested. It will be also understood in its Name that 'a lamb with Aries' (ש"ה ע"ם טל"ה = 459) is 'for leaving' (לשמט"ה = 384), for both its Names were appointed over the leaving. And against it, there is the 'complete pen' (הע"ט השל"ם = 459). And with it, [=] 'Solomon erred' (שלמ"ה טע"ה) in the matter of the wives, for it was said about them: "Solomon did cleave unto these in love" (1 Kings 11:2). For his wives were idolatries, and he kept quiet. And therefore, the Writings denounced him for this.

It is known that it is 'the Pharaoh's firstborn' (בכור"ר = 583), for [=] 'he rides the earth' (רוכ"ב העפ"ר). Moreover, according to his action upon the human body, [=] 'it rides the nape' (רוכ"ב הער"ף) according to [=] 'the

earth of the *Cherub* (עפ"ר הכרוב) that sits upon his throne. Behold, Aries is the first of the twelve zodiacal signs. And from it up to Capricorn, there are ten zodiacal signs. About this, it was said: "You shall take it from the sheep, or from the goats" (Exodus 12:5). And it being roasted with fire [means that] it is Mars, which is its planet. And the rest is also roasted with fire, for its power lies there. And upon it, there is the head of Aquarius, and the power of Capricorn is the earth. Behold, 'fire and earth' (אש"ש) are 'one flea' (פרעו"ש א'חד) (657) and not [=] 'the minister of the female' (ש"ר נקב"ה), whose power is in the tail of the birth. And it is [=] 'tied with it' (נקש"ר) (ב"ה). And from there, Jesus Christ was born. Concerning the matter of the false witness, it was said: "So shall you put away the evil from the midst of you" (Deuteronomy 13:6). And it is the Pharaoh with his evil mouth. 'Put away' (ועבר"ת = 673) is a hint at [=] 'wilderness' (ערבו"ת). It was further said there that "Those that remain (והנשארי"ם = 612)" are those recalled first. And they are those called [=] 'Jesus and Miriam' (יש"ו ומרי"ם), who are the foreign gods of the earth with no doubt. "And those that remain shall hear, and fear (...) and shall henceforth commit no more any such" (Deuteronomy 19:20) – is a hint at the seal that depends on time for the hours that are at the end of its head with "Were finished" (Genesis 2:1). Likewise, the seal of 'the sixth day' (י"ם השש"י = 671) is [=] 'Jesus Christ' (יש"ו הנצור"י). But the seal of 'the seventh day' (י"ם השביעי"י = 453), which is half the Name, is the power of [=] 'the King Savior' (מל"ך המשיח). And it is [=] 'the secret of the *Chashmal*' (סוד החשמ"ל), which is [=] 'the investigation of kings' (חק"ר המלכ"ם). It was said at the end of the matter of his words: "And he went out from the Pharaoh in 'hot anger' (בחר"י א"ף = 301)"

(Exodus 11:9). 'After the circumcision' (אחר"י המר"ל = 300), 'an angel fled' (מלאך בר"ח = 301). And he went out from the Pharaoh in [=] 'hot anger' (בחר"י א"ף), [=] 'the nose in the smell' (א"ף ברי"ח): "Also by watering he wearies the thick cloud" (Job 37:11); "Also my wisdom remained with me" (Ecclesiastes 2:9). It was said about it that this is what Solomon of blessed memory said: "All my wisdom, which I learned by the nose, remained with me". The hint at this is: "For I was afraid of the anger and hot displeasure" (Deuteronomy 9:19); "And the anger of the Lord was kindled against" (Exodus 4:14); "My wrath is kindled" (Job 42:7); "And breathed into his nostrils the breath of life" (Genesis 2:7). This is a hint at the matter of "The breath of our nostrils, the anointed of the Lord" (Lamentations 4:20). It is the secret of "For I was afraid (ויגרת"י = 623)", which is [=] 'the Holy Spirit' (רו"ח) (אי"ש ואש"ה) that leads [=] 'man and woman' (היצור"ר) for they are [=] 'the creature and the shape' (וציר"ר) [=] 'and the drawing of the creature' (והצור"ה) (ציר"ו היוצ"ר), whose 'axis is the creating one' (יוצ"ר היצור"ר) called [=] 'the Creator of the creature' itself. The master of the Book of Formation revealed its secret clearly by saying: "He carved and engraved them, weighed, converted, and combined them, and created by them the *Nefesh* of any creature and all that is destined to be created". This is interpreted from the knowledge of the essence of the letters and the matters of their combination.

It is appropriate to awaken you to the secret of time from His saying – blessed be He – "And the Lord spoke unto Moses and Aaron in the land of Egypt, saying" (Exodus 12:1). Behold, they are two brothers, two messengers: One is Cohen and the other is Levi. Their secret is 'Aries and imagination' (מז"ל טל"ה והדמיון) (242) – i.e. 'the turn



of blood and imagination' (סב"ב הד"ם והדמיון) (= 240). And the secret is *Lamed"He* (ל"ה = 35) directions – i.e. thirty-five windows, whose division stems from the power of 'this' (ז"ה = 12) times *He* (5). And its hint is: "For he has supplanted me these two times: He took away my birthright; and, behold, now he has taken away my blessing" (Genesis 27:36). A blessing with a blessing are equal. This secret explains the day of memorial in the secret of the multiplication of each single memorial. And this is because, when the savior comes, he will bring in his mouth the recalling of the Name, saying "I have surely recalled you" instead of "I have surely remembered you". The hint is. "Then will I remember My covenant with Jacob, and also My covenant with Isaac. And also My covenant with Abraham will I remember; and I will remember the land" (Leviticus 26:42). These are the hints at the remembrance upon which all depends: "Remember the law of Moses My servant" (Malachi 3:22); "This is My memorial" (Exodus 3:15); "And you shall remember that you were a servant" (Deuteronomy 5:14). And now, you are not the servant of anyone else besides Me: "Remember the days of old" (Deuteronomy 32:7). And this is the hint at "Remember the *Shabbat* day" (Exodus 20:7). And about this, it was said: "My Soul has them still in remembrance, and is bowed down within me" (Lamentations 3:22). And all will explain this: "Blot out the remembrance of Amalek" (Deuteronomy 25:19); and also, "You shall not forget" (ibid.). For 'forgetfulness' (שכח"ה = 333) is the secret of [=] 'the darkness' (החש"ך). And indeed, the secret remembrance is 'for the light' (לאור"ר = 237), and its secret is [=] 'recalling' (הזכר"ה), which determines [=] 'the combination' (ההרכב"ה).

Know that the remembrance was not recalled about Isaac, for his secret is the *Midda* of Fear. And indeed, his powers depended on the hand of the children of his son, which are *Yud"Bet* (12). For they blow the horn of the ram on *Rosh Ha-Shanah* (Jewish New Year) in order to mix the *Satan* that dwells in the superior [realms] and misleads the inferior ones through the power of recalling the first letter of the Name hinted by the horn in its likeness. The raising of its voice is for the testament of the remembrance, and the number of the movements of the blows is carved as the matter of the powers. We dwell in the inferior [realms] and lead the superior ones through our mouths by [evoking] the object according to the recalling of the name of the object [itself]. And concerning the horn, its orifice was attached to the head of Aries, which is the crownlet upon which all its power depends. We convert it and bond its tail to our mouths. For, behold, through it he looks above after receiving the sacrifice. And it is arranged to be placed upon the holy tongue by which its powers are tied upon the lips of those that [pronounce] the letters *BWM"Pe* – which are the *Bet*, *Waw*, *Mem*, and *Peh* that are sealed with the Name of death backwards. Whoever does not know it, behold, the defect is found in his lips. And the death is in the mouths, for this is what was written: "For the sin of their mouth, and the words of their lips" (Psalm 59:13). And this is one of the precepts that depend on the mouth, as it was said: "In your mouth, and in your heart" (Deuteronomy 30:14). And so it is written about the phylacteries: "And it shall be for a sign unto you upon your hand, and for a memorial between your eyes, that the law of the Lord may be in your mouth" (Exodus 13:9). Likewise, about Hannah in the secret of prayer it was written: "Now Hannah, she spoke in her heart; only her lips moved, but her voice could not be heard" (1 Samuel

1:13) – in the secret of the spell, for some is without a measure and some is with a measure. And the measure here is the opposite of the whisperer, and it is the sound of the voice of the horn.

It was said: “God is gone up with a shout, the Lord with the sound of a horn” (Psalm 47:5). And it was said: “Shall the horn be blown in a city, and the people not tremble?” (Amos 3:6). It is also the secret of the trumpets, and it was recalled for us about the hint that we should cut off the *Zain* of ‘you shall recall’ (תזכרו). And all is a remark about the seven *Sefirot*, whose sum includes a single first ‘power’ (כ”ח = 28), while ‘the blood’ (הד”ם = 49) includes on their behalf. Behold, ‘*Zain* is the power of blood’ (ז’ כ”ח = 84) and it is *KMCh”T* (כמח”ט = 77). And it is the cause of every intellect and knowledge. It should be known that the first month of the year is the month of *Nissan*. Its zodiacal sign is Aries, its planet during the day is Aries with Mars, and its planet during the night is Aries with Scorpio. And it is the head of the seasons of the four seasons of the year. Against it, Reuben stands, the firstborn of Israel. And the seventh zodiacal sign for him is Libra, its month is *Tishri*, its planet during the day is Libra with Taurus, and its planet during the night is Libra with Venus. Mars is the master of wars and Venus is the master of delights. By wishing to be delighted and preventing Mars, we should stand against it in order to cancel its natural power from upon us through the power of keeping the precepts of the Lord our God – and we will rejoice all the days of our lives before the Lord our God. Therefore, the Lord ordered us in His perfect *Torah* the ways through which we can escape this pit in which we are entrapped according to the natural powers, the spirits of the Wheels, and the ministers of the planets. And we should quit worshiping them, and we

should only serve the unique Lord alone, for He is our glory, the crown on our heads, and the splendor of our people. The powers will be revealed through the Names – i.e. through the Name of ‘lamb’, the Name of ‘goat’, and the Names of Aries, sheep, ram, and flock; and also from the division of the blood upon the two doorposts and upon the lintel; and also from eating the lamb quickly, through studying the vision, and in the secret of the sight that hangs in the mouth. For the Name of the time will be called *Pesach* (Eastern), since its secret is a talking mouth belonging to God. This is as the Name of *Pesach* – i.e. a mouth that talks and converses with God through His Name. And eating quickly is related to the quickness of the combination of the spell in the time, which the combiner should run and rush in order to cast the half of his spell before a spell is cast upon him.

The secret of eating is taught in the testament of Ecclesiastes – “For who will eat, or who will enjoy, if not I?” (Ecclesiastes 2:25) – and in the testament of the rest of the sages of the *Torah* with the prophets concerning the matter of “Eat this roll” (Ezekiel 3:1) – and those that resemble them. The chamber (תא) [of the mouth] ate fat meat, for it was abundant. For this is the study of the wonderful Wisdom. Indeed, the matter of His saying, “For I will go through the land of Egypt” (Exodus 12:12), requires interpretation more than the recalled [matter], and it will be revealed from the matter of “World, year, and his *Nefesh*”. It is this that was recalled in the secret of the world: “You shall keep it a feast by an ordinance forever” (Exodus 12:14). And He said: “And you shall observe the feast of the unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall you observe this day throughout your generations by an



ordinance forever” (Exodus 12:17) – a hint at the time, the year, and a few of its parts. He hinted at the world and said: “And you shall observe this thing as an ordinance for you and your sons forever” (Exodus 12:24). And He hinted at the *Nefesh* in food: “Save that which every man must eat, which only may be done by you” (Exodus 12:16). For there is no need from that which is allowed, for the intention is not to destroy the world, as it was said: “He created it not a waste, He formed it to be inhabited” (Isaiah 45:18). But the intention concerns the matter of “And the wicked be shaken out of it” (Job 38:13); “For He has no pleasure in fools” (Ecclesiastes 5:3); “I have no pleasure in the death of the wicked, but that the wicked turn from his way and live” (Ezekiel 33:11). He had already appeased these rebels to turn back from their sin of holding the people of the Lord without them doing any wrongdoing. And they transgressed when they did not set them free in their time after the completion of the end of the exile. And the Canaanites made their house of worship wicked, as it was said: “It is not because of your righteousness or the uprightness of your heart that you go in to possess their land, but because of the wickedness of these nations” (Deuteronomy 9:5).

The Lord – blessed be He – is not absent from the nation until His majesty is full. And a kingship does not touch its friend – not even a little. And the Lord – blessed be He – is not absent from the nation below, until He will be absent from above. For it was said: “The Lord will punish the Host of the high heaven on high, and the kings of the earth upon the earth” (Isaiah 24:21) – even though it appears the opposite concerning the matter of Egypt. For the Writings preceded this: “And will smite all the firstborn in the land of Egypt, both man and beast ( *וְהָפִיתִי כְּלִבְבוֹר* )

” (Exodus 12:12). And then, they said: “And against all the gods of Egypt I will execute judgments: I am the Lord ( *וּבְכָל־אֱלֹהֵי מִצְרַיִם* ) ( *אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה* )” (ibid.). This is for the essence of the Wisdom of the Master of all wisdoms – exalted be He. And this is because the Pharaoh said: “My river is my own, and I have made it for myself” (Ezekiel 29:3). For he would say in his heart, since he ruled upon the entire world – from the end of the world up to its [other] end – that he is the god of all the gods of Egypt. For there the gods of Egypt and not the gods of the Pharaoh appear. And he used to think that he was a god that is first to all those created [gods]. This is as the mistake of the Christians today concerning the matter of ‘Jesus, the son of Pandoirah’ ( *יֵשׁוּ בֶן פַּנְדוֹיִר* ) ( = 719 ) [Pandoirah is the last name of Joseph, the father of Jesus of Nazareth], whose secret is [=] ‘there is an illegitimate, a son of the menstruation’ ( *יֵשׁוּ בֶן מִמִּזְרַב* ). And this is the secret of the First Matter, which is the firstborn of any created being. And it is created as well, and its Name is combined – ‘something from nothing’ ( *יֵשׁ מֵאִיִּן* ) ( = 411 ), [=] ‘fire from wine’ ( *אֵשׁ מִיַּיִן* ), [=] ‘man, kind’ ( *אִישׁ מִיִּין* ). And it is a man and it is a kind, asking the entire kind to believe in him according to the existence of his human individuals that have faith. Because the Pharaoh thought this nonsense and that he was a firstborn god, it was said to Moses about this: “I have set you in God’s stead to the Pharaoh” (Exodus 7:1) – who thinks that he is god.

Therefore, behold, by saying “And [I] will smite all the firstborn in the land of Egypt, both man and beast” (Exodus 12:12) while he still speaks as someone thought to be a god – and they are all the human and bestial firstborns, and with them are all the gods of Egypt that are

the ministers of above, their hosts, and powers enchanting the world, the year, and the *Nefesh* – He included there in the end the Name “The gods of Egypt”. For this will show us that He acted upon them with the harst *Midda* of Justice. And this itself occurs from now up to two years concerning the matter of the Messiah and Jesus, for this is why the Messiah is called by the Greek Christians “*Andi Christos*” (אנדי כריסטוס) – i.e. the lord of that man in the hint of “The man, the lord of the land, spoke roughly with us” (Genesis 42:30). His matter will stand against him to inform everyone that what he told the Christians about him being a god, and a son of God and man, is a complete lie. For he did not receive power from the unique Name, but all his power was hanged in the likeness of the *Teli* (fulcrum, tail of the serpent), which hangs upon the Tree of Knowledge of Good and Evil. The matter of the Messiah depends on the Tree of Life, and it is a peg upon which all hangs. Jesus was hanged by a physical hand, for he hanged himself upon a physical tree. The Messiah, who has *Yud”Chet* (18) years today, was hanged upon a spiritual thing, which is the divine intellect. And two years remained from the days of his hanging. The sign for them is: “And it came to pass at the end of two full years, that the Pharaoh dreamed: And, behold, he stood by the river” (Genesis 41:1). And this is the dream about which it was said: “And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass” (Genesis 41:32) – being it a cause for the gathering of the corn, in order to revive with the righteous through it. As it was said, “For God did send me before you to preserve life” (Genesis 45:5). The First Cause, which is close to this one as well, is the dream of the butler and the baker, one of which was hanged. And he is the baker, who is a hint at that which was ordered by

Jesus about the matter of the piece of bread, which is for them [the Christians] the “*Corpus Dominis*” (קורפוס דיִומניוֹש, Body of the Lord) – the body of the demons, which is the opposite of “*Dominus*” (דומינוֹש, the Lord), whose matters are spiritual and divine according to their falsehood. The second one is the chief butler, the chief of the dead sorcerers, who is surely alive. The Name ‘head’ and the name ‘chief’ were about him, for it was said: “And he lifted up the head of the chief butler and the head of the chief baker among his servants” (Genesis 40:20).

It was further said: “And he restored the chief butler back unto his butlership; and he gave the cup into the Pharaoh’s hand. But he hanged the chief baker, as Josef had interpreted to them” (Genesis 40:21). This one saw the dream of the physical vine and said: “A vine was before me” (Genesis 40:9). But he did not say that it was on his head. It is known that the angel *Uriel* (אוריאל) has three faces in the Wheels, for each of the four camps of the Divine Presence has three faces. This will be understood from the secret of the four standards for the twelve tribes plus a middle standard for the accompanying/Levi tribe, this is in the secret of his saying that the middle Name is the dwelling of the Divine Presence of God that is upon my head. The one that thinks of it as something physical lacks in his body, for he suspects it to be *Kosher* (holy) and clean from each body. He thinks about them as bodies or potentials in the bodies. There is nothing upon the head besides the intellects that separate from any matter. But they are in the likeness of crowns for a king, as the secret of the ten *Sefirot* of the Divine Presence, which are crowns in the likeness of the crownlets of the *Torah*. For they are not from the generality of the letters, but they are an honor that encamps upon the corpse – as the likeness of things that



come and encamp in some places metaphorically. The proof is that a writer first writes the letter, [and] then crowns it. According to the nature of the writing, the hand of the writer is brought and continues from above downwards. And then, he begins from a little distant place, draws the crown, the diadem, and the crownlet, and cleaves to it in its drawing from above. And he continues it until the crownlet, which is in the likeness of a long straight line, reaches the letter and cleaves to it. This is to show the abundance poured by the potential that is separated from the body of the letter as the likeness of the hand of the writer, metaphorically, and that encamps and dwells upon it. This is the secret of the Divine Presence that dwells upon him. And it is as the matter of the thread of Mercy that continues from the Lord upon us. And this abundance will be continued toward any side that will come. The secret of the baker, which is the chief baker [also: The minister of noses], is the chief of nostrils. And the vitality depends on the baked piece of bread, which was baked and circumcised in the heat of the chief. And he was the Minister of the Wheel according to the sides. And the blood returned and gave breath through the nostrils, after it was a piece of bread made of wheat, which is the Tree of Knowledge according to our knowledge. And its roots are from the field and from the earth. The fools thought that these potentials are the divinity, and they make a “*Skedpitzig*” (שקדפיציג) from the piece of the bread – the lust of the flesh. And its secret is “*Sheker Afectio*” (שקר אופצי, false *Affectio* [from Latin], false disposition of the soul) – i.e. false worship.

Likewise, in their languages the Name of the oath is combined in two languages – in our language and in their language. And it is called ‘I lie’, “*Mento*” (מנטו) [in Latin].

And its matter is ‘I lie’ – “*Mento*” – i.e. they lie with their false oath. The secret is also called “*Secreto*” (שקריטו, secret [from old Italian]) by everyone that is “*Cristo*” (קרשטו, Christus [in Italian]). Behold, what he tells him is that you are a lie [liar], for ‘three’ (שלש"ה = 635) is in *Gematria* [=] ‘a barefaced lie’ (שק"ר וכז"ב). The one thinking that the Lord is divided into two or three individuals, or even more, is an idolater and a denier of the essence. But the prophet, who is a body from three objects/essences – two of them being angels, which are the body and the *Nefesh*, and one being the divine intellectual abundance – will already see the Lord in the likeness of man. And it is possible for him to see Him in the likeness of “Three men stood over against him” (Genesis 18:2). About this, it was said: “And he said: My lord, if now I have found favor in your sight, do not pass away, I pray you, from your servant” (Genesis 18:3). It was said in *Kabbalah*: “The great Rabbi Chaia said [that] it was said to the greatest of them. The proof is that he called two angels, as in the saying: ‘And the two angels came to Sodom in the evening’” (Genesis 19:1). And the other, he called God”. The great Rabbi Chaia hinted at the greatest of them. Even though the three of them are alive, the longevity is for the greatest one, for Chaia (חייא) comes from ‘life’ (חיים), as it was hinted in *Sanhedrin* about the Messiah with his Names: “Rabbi Shiloh or Shiloh is his Name, and so are the others”. Behold, “The three ‘baskets’ (הסלי"ם = 145) ‘are [three] days’ (ימי"ם ה"ם = 145)” (Genesis 40:18) – in *Gematria*. Likewise, ‘vine’ (גפן) is three faces (ג' פנים) as three ‘tendrils’ (שריגים) are three ministers (ג' שרי"ם = 553)” (Genesis 40:10). And the secret of ‘also’ (ג"ם = 43) in Greek is “*Bailhugam*” (בעילהוגם). This is the secret of

'snow' (של"ג = 333) and the secret of [=] *LG"Sh* (לג"ש). And the secret of snow is threefold in the secret of [=] *GL"Sh* (גל"ש). Behold, the Name [=] *LG"Sh* (לג"ש) is exchanged and called *LK"Sh* (לכ"ש = 323), and its secret is *LK"Sh TzMCh"N* (לכ"ש צמח"ן = 538). And inverted, it is [=] 'a growing intellect' (שכ"ל צמח"ן). And this is the movement of the seven planets according to their first arrangement. For the Sun, which is the writer and drawer that receives its potential, is ready to give the intellect to man, when he studies the matter of the growth of the Tree. For little by little it gathers and reveals in him its concealed greatness.

Therefore, "And in the vine were three branches; it was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes" (Genesis 40:10). From the matter of his saying [we find], "And I took the grapes" (Genesis 40:11), after saying, "And the Pharaoh's cup was in my hand; [and I took the grapes], and pressed them into the Pharaoh's cup" (ibid.). The matter of the *Drash* [interpretation by parables] of our sages of blessed memory should be understood. She pressed grapes and brought them to him, and the wine is preserved from grapes by the six days of Genesis.

Furthermore, 'branches' (שר"י ג"ם = 553) are [=] 'the ministers of the Great One' (שר"י גדו"ל) – i.e. the ministers of growth and increase. Indeed, "This is the interpretation of it" (Genesis 40:12). Its secret is: "This is its patron who dismisses the concealed bond". The three 'branches' (שר"י ג"ם = 558) are the [=] 'ministers of the brain' (שר"י מ"ח) as well as [=] 'the ministers of Jubilee' (שר"י יוב"ל), which is [=] 'the minister of magic' (שר"י מג"ה) – i.e. an enchanting sorcerer. For 'magic' (מג"ה) in

Greek is 'spells'. From *Yagar* (יגר) and the Name *Yagar Sahadutha* (יגר שהדותא), you will understand the secret of 'the branches' (שר"י ג"ם = 553). This is the secret of the [=] 'branches', [=] 'the minister of the Garden' (שר"י ג"ן) that was [=] 'driven away' (נגר"ש) from the Garden with force – from the Garden of Abraham. And behold, the minister of the Garden is [=] 'the minister of the stone' (שר"י חמ"ה), [=] 'the minister of the Sun' (שר"י חמ"ה), and [=] 'the minister of the brain' (שר"י חמ"ה). His saying is: "Are three days" (Genesis 40:12). And, behold, 'the branches' (שר"י ג"ם = 558) are [=] 'their three ministers' (ג' שריה"ם). They are three days, for each three days have *Bet"Ayin* (ב"ע = 72) hours. In his saying, "Are three days" (שר"י ג"ם = 1175)?" (Genesis 40:12), [=] 'they have six days' (שש"ת ימ"ם לה"ם). Put them with *Gimel* (ג), and they will be *Gimel"Waw* (ג"ו = 9). And their sum is *Tet* (9). And behold, it is 'nature' (טב"ע = 81). And its secret is [=] 'the back of *Ayin"Bet* (ג"ו ע"ב) – i.e. a body that has thickness and an intellect that has thickness. It is a body that has already received three distances – a line, a surface, and a body, i.e. length, breadth, and depth.

The secret of "Baskets of white bread" (סל"י חר"י = 318) (Genesis 40:16) is the days of the Moon, and their number is [=] 'murderous' (רצח"י). And they were on his head. The matter of "Of all manner (...) for the Pharaoh" (מל"א כ"ד העפ"ר) (Genesis 40:17) is [=] 'the angel of the earth' (מל"א כ"ד העפ"ר); "Baked food" (מעש"ה אפ"ה) (Genesis 40:17) is [=] 'the work of the edge' (מעש"ה אפ"ה), 'the work of the wrath' (מעש"ה אפ"ה) and anger, [=] 'the work of nature' (מעש"ה הטב"ע), [=] 'the work of God' (מעש"ה האלה"ם). "For God shall bring every work into the judgment concerning every hidden thing, whether



good or evil" (Ecclesiastes 12:14). Moreover, 'a cup' (כ"ס) = 86) is [=] 'the nature' (הטב"ע). The cup is equal to the food, and any food is a body eaten by the [=] 'baker' (אפ"ה). And you should know that he is the angel of God that holds the cup, for his secret is *K"WS"H* (כ"ו ס"ה = 91) [=] 'covered' (כסה"ו) in the secret of the concealment of blood and incest. Behold, the cup is a vessel in which the satiating thing is found. But a food precedes it at the time of its creation. As earth is to water, so is the food to the wine. The fire is the baker, and the wind lights the fire according to its power. And if the wind increases the strong body of the fire, it helps it. And if the fire is weak, [the wind] kills it and extinguishes it, as the matter of the candle with the strong wind. These are the matters of the nature and its secrets according to the secrets of the *Torah* in the achievement of the ministers and the demons, until the intellectual person is saved from the hands of all of them through the power of the knowledge of the Lord according to the *Torah*. Behold, the latter one will return to his drink in order to do what is appropriate according to the ordinance of the former. And the solution that is drawn after the dreams of Joseph is inferred from the matter of the Pharaoh's dream – from the sheaves in the field and the seven ears of corn – in order to separate between the good and the evil. And indeed, the ears of corn determine the growth, and the kine [determines] the animals. And if so, it is a single dream.

You should understand the secret of the 'kine' (פר"ת = 686) with the ears of corn from the *Lamed"Bet* (32) Portions of the *Torah*, and you should begin from Genesis – with this not being explicated. The recalled matter is the secret of 'satiation and hunger' (שב"ע ורע"ב = 650) upon which a minister separates between a cloud and another.

And he is an existing minister, tying crowns to his master for his existence, so that he revives and sustains him. And he is a minister of the sum of sixty bonds. Remember His saying: "You shall not do [anything] in the likeness of 'My sun' (שמש"י = 650) high above" (Idolatry 43) – for they are [=] 'sixty' (ששי"ם). All the estimations ascribed to sixty are six as well, for [they are] sixty. Six are within six. And therefore, they are divided as *Alef He* (א' ה' = 50), [=] 'in the brain' (במ"ח). And the number sixty is divided into *Lamed* (ל' = 30), which is its half. Behold the 'basket' (ס"ל = 90), until it comes to the division of 'back' (ג"ו = 9). And behold, 'purple' (סגול"ל = 99) is divided as [=] *Alef"Bet LW"S* (א"ב לו"ס, Alphabet of *Lux* [from Latin], Alphabet of Light), [=] *Alef"Lamed BW"S* (א"ל בו"ס, Alphabet *Vos* [from Latin], your alphabet; Alphabet *Vox* [from Latin], Alphabet of the Voice). His Name is *Chaniel* (חניאל) and he is [=] 'my body' (גופ"י); [=] *Peh"Yud Waw"Gimel* (פ"י ו"ג) are his powers. And when they are multiplied by four, he will be called the Mercies of God. And if they are doubled, he is called *Michael* (מיכאל). And when they are simplified, he will be called *El Shaddai* (אל שדי, God the Almighty), *Shaddai El* (אל שדי, the Almighty of God), *Kardi El* (אל קרדי, Kurdish God), *Kardiel* (קרדיאל), *HP"P ALBUS* (הפפ אלבוס, the *Papa Albus* [from Latin], the White Pope), who is also [=] *Buniel* (בוניאל"ל) and [=] *Nubiel* (נוביאל"ל). These are from His Name being into their parts, with him being *Uriel* as well as *Raziel* (רזיאל). And he is summed with *Gabriel* (גבריאל), who is created in the image of God. This will show us the secret of the color of nature as it will show us the secret of the nature of the color. It will be known that its first part is *El* (א"ל = 31),

and its secret is [=] '*Gimel* potentials' (ג' כ"ח) – i.e. he has *Waw* (6) potentials in the secret of the [=] 'potential of *Alef*' *Be* the alphabet' (כ"ח א"ב). Behold, the sum of [=] 'God' (א"ל) amounts to *Raziel* (רזיא"ל = 248), which is eight times 'God'. And they are [=] 'a witness and a witnesses' (עדי"ם עדי"ם), and their number is 'one, *Alef*, one'. And behold, *Dalet* (4) witnesses are 'one, one, *Alef*, *Alef*, and their hint is: "If they are wise, they would understand this, they would discern their latter end. 'How' (איכ"ה = 36) should one chase a thousand, and two put ten thousand to flight (לֹא־חֲרִיתָם: אֵיכָה יִרְדֹּף אֶחָד אֶלֶף וּשְׁנַיִם יָנִסוּ רֶבֶבָה (Deuteronomy 32:29-30). And behold, the sum of "Bless, Lord, his substance, and accept the work of his hands; Strike the loins of those who rise against him, and of those who hate him, that they do not rise again (בְּרַךְ יְהוָה חֵילוֹ וּפַעַל יָדָיו תִּרְצָה מִיֹּחֵץ מִתְנַיִם קִמְיוֹ וּמִשְׁנָאוֹ וּמִיֹּחֵץ קִמְיוֹ" (Deuteronomy 33:11) is 'from my place' (מִיֹּחֵץ קִמְיוֹ = 236). The gathering of the corn was compelled by the cause of the dream in the days of Joseph. The gathering should be compelled, if so, to those that are worthy, for they are pure-hearted in the cause of prophecy. The secret of 'those that are worthy' (בר"ם = 252) is [=] 'many' (רב"ם), which is called 'the public' (צב"ר = 298). Their hint is "Righteous, mediocre, and wicked (צדיקים) (בינונים ורשעים)", or you may say "Righteous, mediocre, and also wicked", to increase the multitude of the ingathering of the exiles to the thousands and the ten thousands. And this is hinted in "Until they left off numbering; for it was without number" (Genesis 41:49). His saying, "As the sand of the sea" (ibid.), is to hint at the blessing of being fruitful and multiplying, and at the blessing of "And I will make your seed as the dust of the

earth; so that, if a man can number the dust of the earth, then shall your seed also be numbered" (Genesis 13:16). This is the land of the Pharaoh, the land of Egypt, a land that has two straits – length and breadth. For it was said: "In the length of it and in the breadth of it" (Genesis 13:17); and furthermore, "Look now toward heaven, and count the stars, if you are able to count them; and He said unto him: So shall your seed be" (Genesis 15:5). For all of them will count *Kaf*' *Zain* (כ"ז = 27) letters as [=] *BK*' *H* (בכ"ה). And they are *Bet* (2) letters of blessing in the secret of "On this wise" (כ"ה = 25) you shall bless" (Numbers 6:23) – *Kaf*' *He* (כ"ה = 25) blessings. When you add to them *Kaf*' *He* and *Nun* (נ' = 50) upon the multiplied shape, they will equal to *Kuf* (ק' = 100) blessings – or you might say *Kuf* blessings as well as one hundred blessings. This is also the hint of "And Leah's eyes" (Genesis 29:16), which are *Bet* (2) "Were weak" (רכו"ת) (ibid.) – i.e. the blessings of water, for she gave birth to six sons for Jacob.

From here, [we can assume] that the whole writer, who is the savior, is destined to ingather the exiles as he ingathers the letters, writes books and numbers, renews, tells now and again, and reveals the secrets and the additions in this things in order to reveal the nakedness of the other gods. For the great secret is explicated as *Yud*' *Alef* (11), *Alef* *Yud*' *Waw* – a matter for man in the bond of *AHW*' *Y*, which is sealed upon the wheat from which the first multiplication and the combination of blood stemmed out. It came from 'the liver' (כב"ד = 26), for *Waw*' *Dalet* (ו"ד) is *Yud* *He* *Waw* *He* (יוד הא וו הא): "For the Lord is God, an everlasting Rock" (Isaiah 26:4). The *Dalet* (4) letters of *AHW*' *Y* are *Yud* *He*. Behold, 'liver' (כב"ד = 26) is summed with [=] 'liver' (כב"ד) – two bodies, 'father and mother' (א"ב וא"ם = 50). Behold, we have 'a son' (ב"ן =



52). And his secret is *Shabbat* (שב"ת = 702). And it is *ThShR"Q* (תשר"ק = 1000) with *Alef"Bet Gimel"Dalet* (א"ב ג"ד = 10) from the combination in *ATh-BSh*, and its secret is *Sh"RD"Q B"Th G"A* (ש"ר ד"ק ב"ת ג"א). And it is *Waw He* (ו"ו ה"א). Behold, with him is a living son, and so he went out from my father and mother – a 'living' (חי = 18) son like me today, for he came out of Adam and Eve. Behold, you should also know that the Jew and the gentile [are] *Ayin* (ע" = 70) nations; [=] 'they were *Mem" Tet* (מ"ט) according to them. And behold, two ministers are upon man. One is a circumcised Jew and one is an uncircumcised gentile. And the Name was divided upon both of them in the equality of 'one and one' (אח"ד = 26). This is the hint of the two he-goats and their faith. Now, it is already revealed that the uncircumcised turns to be circumcised. Both are also Jewish, and their Names are *Michael* and *Gabriel*. One keeps the substance and the other keeps the spirituality. They are Enoch and his gods, which are Elijah. And his Name is Tishbi. And they are two *Kosher* ones – the ministers of the world and the year – for the world is perceived and the year is learned. And the *Nefesh* is up to the third. And I am "And the blood shall be to you' (והי"ה הד"ם לכ"ם = 165) for a sign" (Exodus 12:13); "And this day shall be unto you' (והי"ה היום הז'ה לכ"ם = 194) for a memorial" (Exodus 12:14). The proof is: "The blood that is in the basin" (Exodus 12:22) – whose secret is Bilaam, the minister of man, the master of the dice and game. And it is the secret of the end of *Kuf* (100) – dice with game. Therefore, the bunch of hyssop is taken and dipped 'in the blood that is in the basin' (בד"ם אשר בס"ף = 689), [=] 'in the book that is in the man' (בספ"ר באד"ם), for its matter is a bundle of two – *BAZG"Y WAT"D* (באזג"י ואט"ד).

Behold, the crownlet surrounds *Gimel"Zain Dalet"Waw* (ג"ז ד"ו = 20). They are two on the inside and two on the outside – *Zain"Gimel* (ז"ג = 10) on the inside and *Waw"Dalet* (ו"ד = 10) on the outside. Furthermore, the opposite is *Alef"Yud* (א"י = 11) on the outside and *Alef"Tet* (א"ט = 10) on the inside, and the combination is *A"YT"A* (א"יט"א = 21), [=] *T"AY"A* (ט"א"י); [=] *Yud"Alef Tet"Alef* (י"א ט"א), etc., are the rest of the combinations. The secret of 'sourdough' (שא"ר = 501) combined with 'leavened [food]' (חמ"ץ = 138) is 'the Tree of Knowledge' (ע"ץ הדע"ת = 639) in the combination of head with brain, for it reveals the combination of 'matter, fire, water' (חמ"ר א"ש מ"ם). This is to say, [=] 'the rain of heaven' (מט"ר שמי"ם), and its hint is: "As the rain of heaven comes down" (Deuteronomy 11:11). Therefore, it was said in the blessing: "That I will give the rain of your land in its season" (Deuteronomy 11:14). And its opposite is: "And He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit" (Deuteronomy 11:17). This is the secret of 'the jubilee' (היוב"ל = 53), meaning the place from which the abundance comes, for its Name is in the Name of heaven, and it is the source. [When] it will be shut up and it will not abound that which is in its power to abound, then it will be the cause of perishing, as in his saying: "And you perish quickly" (ibid.). But with the blessing that is the superior basin – there being the source of the waters that grow and begot the wisdom in the heart through their descent from their brain toward it – from this the earth will yield its crop, and the tree of the field will yield its fruit. "At the end of four hundred thirty years" (Exodus 12:41) – hints at the time of the end, for their secret is 'from the end of the pile' (מק"ץ ת"ל = 660). And so is the secret of "Even the

selfsame day” (ibid.), for in the secret of impregnation the existence of the generation and the renewal of ‘the birth’ (הליד”ה = 54) are possible – in the secret of [=] ‘the forty-nine’ (המ”ט). And the hint is: “And she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob” (Genesis 27:17).

Behold, it was due to their cause that he was blessed, and he received the blessing from the mouth of his father. And because of the cause of “Red, red” (Genesis 25:30), he received and took the birthright from the hands of his brother. The matter of [=] ‘the forty-nine’ (המ”ט) peoples, which is given in the time of the end, is spread to all the peoples in the secret of the laughter, hinting at the name Isaac: “God has made laughter for me; everyone that hears will laugh on account of me” (Genesis 21:6). It spreads the way of the peoples from where they were by virtue toward baseness. “It was a night of watching unto the Lord” (Exodus 12:42) – a time of end for God, to bring them out toward the future from the Land of Egypt, the land of two straits that are called “Shapeless and void”, which are ‘*Tevet* and ‘*Tammuz*’ (טבת ותמוז = 870) in the year. For they are the fourth month and the tenth month. ‘And on the *Yud”Zain* (17<sup>th</sup>) of the former’ (ובי”ז בז”ה = 39), there is a fast; ‘and on the *Yud* (10<sup>th</sup>) of the latter’ (ובי”ז = 29), there is a fast and a hint at ‘the border’ (לגבול = 71) of the mother of all living. “This same night is a night of watching unto the Lord” (ibid.) – is a hint at the secret of the night that returns backwards in the Name “*Wayisak*” (ויסע, and journeyed), which is the end of “*Wayavo*” (ויבא, and came) – which is close to “*Wayal*” (ויט, and spread). For these three verses are the cause of salvation, and everything depends on the inversion of the closed *Mem* of *MWM* (מום), which is the end of the whole

Name. For it should be opened by the power of the Name of the key. And find its head in the secret of ‘*Mem* is an opening’ (מ’ פתח, forty are an opening; also: Key), which is found in the word: “That the government may be increased (לסרבה המשרה)” (Isaiah 9:6). And inverted, it is ‘that the government may be increased’ (למרבה המשרה). “Sanctify unto Me all the firstborn, whatsoever opens the womb among the children of Israel, both of man and of beast: It is Mine” (Exodus 13:2). ‘Sanctify unto Me’ (קדש = 444) is the [=] ‘*Midda* of’ (מד”ת), ‘Gemini, Libra, Aquarius’ (תאומים מאזנים דלי) – *Dalet Mem Taw* (דל”ת מ”ם ת”ו = 920). This is a likeness in the movement of the inversion concerning the three spirits of *ThM”D* (תמ”ד, Gemini, Libra, Aquarius = 444) – wind – *TA”Q* (טא”ק, Aries, Leo, Sagittarius = 110) – fire. These are six zodiacal signs above with crownlets and six zodiacal signs below without crownlets. [Then, we have] *SO”D* (סע”ד, Cander, Scorpio, Pisces = 134) – water – *ShB”G* (שב”ג, Taurus, Virgo, Capricorn = 305) – earth. *Dalet Mem Taw* (דל”ת מ”ם ת”ו = 920) [=] ‘teach themselves’ (מתלמדו). And from them, you teach yourself: “For by fire will the Lord contend” (Isaiah 66:16) – in the secret of “His great fire; and you did hear His words out of the midst of the fire” (Deuteronomy 4:36). ‘Aries, Leo, Sagittarius’ (טלה אריה קשת) are wind. This is the secret of the Holy Spirit. Fire and wind ascend, and each one of them purifies the blood of the body until it returns to be pure and clean. Water and earth descend. And on the side of each of them, the blood drips until it returns to be condensed and turbid. Through the pure ones that purify, the observer that sees them will see whatever he sees. But through the impregnation, the seer will become blind, for the poor is born only out of the middle of the condensed body. The



Sun with its light and the earth with its shadow are matters that testify about this through a clear testament. [We saw] already from the writing of *Shin* (ש) that it is a loyal witness about the six edges, as we have interpreted above – about the six heads and the point in the middle. And each of their heads looks frontward and backward. This is a hint at the middle Tree, which is entirely filled with eyes. And those that have eyes see it from all the sides. And it sees them and is concealed from others, and these are the engraving of the seal.

It was already known that the phylacteries are a hint at the Explicit Name and at the shape of the Tree called by the Name of the 'Tree of Knowledge' (איל"ן הדע"ת = 570) – being it [=] 'phylacteries' (תפלי"ן) in *Gematria*. We do not need to interpret them more than the eminent meaning found in them and given in them: "And it shall be for a sign unto you" (Exodus 13:9) – and not for a sign to others; "Upon your hand" (ibid.) – the faint hand of the wicked; "And for a memorial between your eyes" (ibid.); "And this is My memorial". And the general intent is: "That the law of the Lord may be in your mouth" (ibid.). For with them you will know that 'you have in your mouth two guards' (ב' פִּיךָ ב' שְׁמֵרִים). Therefore, 'watching, watching' (שְׁמֵרִים שְׁמֵרִים) was hinted twice in the secret of the night of watching. A hand is instead of another: "For with a strong hand" (Exodus 13:9). Not with a faint hand "Has the Lord brought you out of Egypt" (ibid.). And this is the harsh *Midda* of Justice. "This ordinance" (Exodus 13:10) – is the strong one; "In its season" (ibid.) – is inverted; "From year to year" (ibid.) – from *Adar*. Its secret is 'the essence of the savior' (עצ"ם הגוא"ל = 245), the [=] 'Primordial Man' (אדם קדמון). Indeed, the inversion found in this matter will be said to have four opposites in

the secret of *M Y M Y M Y M H* ('מ' ימ' ימ' ימ' ימ' ה'). They are four seas that stem out of the separation of the river. If you should count their number and add to it their ten letters, which are 'He He' ('ה' ה' = 10). You will understand the conversion in the river's name, which is 'east' (מזר"ח = 255); 'and the river' (ונה"ר = 261) is [=] 'the cycle' (מחזור), and this is the secret of impregnation. Therefore, "All that opens the womb" (Exodus 13:12) – opening any womb – is "[Every] firstling of an ass, you shall redeem with a lamb" (Exodus 13:13). And this is Aries and the secret of the question, "When your son asks you in time to come, saying: What is this?" (Exodus 13:14). 'Half the Name' (חצ"י הש"ם = 453) is [=] 'the King Messiah' (מל"ך המשיח). "Therefore, I sacrifice to the Lord all that opens the womb, being males" (Exodus 13:15) – for a memorial. And you should understand the rest.

Behold, we have already completed what we wanted to recall in this Portion, and even though we went far in it from the way of the first Portion due to many causes. That which we have said about it is enough according to my intention. Indeed, we will seal it with that which is its essence. And it is with the combinations of the honorable Name of *Ayin"Bet* (72) words and *Gimel* (3) verses, for it includes the secret of the entire Priestly Blessing, which is also threefold – and the number of its letters is *Samek* (60), and its words are *Yud"He* (15). And everything is 'a priest' (כה"ן = 75). It is *Kaf"He Kaf"He* (כה"ה = 50): "On this" (כ"ה = 25) wise you shall bless the children of Israel" (Numbers 6:23). And behold, you have *Ayin"He* (ע"ה = 75). And with the three verses in it, it is *Ayin"Chet* (ע"ח = 78). This is the truth of the three mothers, who are three beings. And their secret is three hundred. Thus,

*Chet*"Shin Mem" *Lamed* (ח"ש מ"ל = 378) and *PT*"A  
(פת"א = 481) [=] 'confirms' (מאמ"ת) my words.

ANY	WHW	ChOM	YLY	RHO	SYT
YYZ	OLM	HHH	MHSh	MYK	LLH
WWL	AKA	YLH	KHTh	SAL	HZY
ODY	ALD	OShL	LAW	MYH	HHO
WHW	YZL	DNY	MBH	HChSh	HRY
OMM	HQM	NNA	LAW	NYTh	KLY
MBH	LWW	PWY	PHL	NMM	NLK
YYL	YYY	HRCh	MLH	MTzR	ChHW
WMB	NTwH	YHH	HAA	ONW	YRTh
MChY	ShAH	DMB	RYY	MNQ	AWM
AYO	LKB	ChBW	WShR	RAH	YChW
YBM	LHCh	HYY	KWQ	MWM	MND

WHW	HZY	LAW	YLY	ALD	KLY
SYT	LAW	LWW	OLM	HHO	PHL
MHSh	YZL	NLK	LLH	MBH	YYY
AKA	HRY	MLH	KHTh	HQM	ChHW
NThH	YChW	HHH	HAA	LHCh	MYK
YRTh	KWQ	WWL	ShAH	MND	YLH
RYY	ANY	SAL	AWM	ChOM	ORY
LKB	RHO	OShL	WShR	YYZ	MYH
WHW	NMM	DMB	DNY	YYL	MNQ
HChSh	HRCh	AYO	OMM	MTzR	ChBW
NNA	WMB	RAH	NYTh	YHH	YBM
MBH	ONW	HYY	PWY	MChY	MWM

HAL	WHZ	YWW	KLL	YLY	ADY
WTL	WLY	ASW	MOL	HOL	HPH
LHZ	YLK	ShMN	LLB	YYH	MYH
HML	AKY	RAH	HKCh	HMTh	WQH
HNCh	ThHY	HWH	KChY	HAH	MLA
KThR	WWQ	WLY	HNA	HLSH	DYM
ANY	ASY	RLY	ACHR	OMY	OMW
KLB	OLO	ShRH	HShR	YMZ	YWY
WMN	HWB	DMM	DYN	MNY	QLY
ACHH	OHCh	RYSh	OTzM	MBR	WChM
ARN	MNB	WAH	ThBY	NYH	MYH
NWB	OYH	MYH	MMCh	YWM	PYW

MHM	YLH	WMH	YRCh	LYL	HOQ
BKH	ADM	OLY	WMZ	HHW	ABY
LHB	RYCh	NZQ	MRM	APH	ALH
YMN	ThNW	OLH	YHW	DYM	ShLW
HNH	RASH	YThY	HWA	MYSh	RAL
LWY	HYH	LBY	ChWQ	DMO	DNK
ANY	RWCh	HOM	YChS	HLY	ALH
YMSH	ZKK	WHW	LHA	YRO	MOTH
HChN	WHCh	YYM	LNW	MLP	NYK
HMW	BKL	YWM	RTzY	MYH	LYH
HAL	WHM	ODN	HNA	ThKM	ACHY
BASH	HMO	LYM	SYW	YWT	WBY



WWW	NYH	WHW	YYY	HShA	DLY
SBT	YRTh	HYSh	OAM	ShAH	LYB
MBSH	RLY	WHR	LYH	AWM	YYW
OLM	NHA	NWTh	ANA	HChY	PAY
KMTh	MLH	NQM	AND	LHCh	YRL
LHW	KOQ	HBCh	HMO	MND	MZR
YTzL	ANY	WHB	MRH	ChWM	YAH
HYH	RHO	OLW	HMM	YChZ	MZY
LWW	HShH	DHB	KBY	MKK	MKQ
LYW	WWL	ALO	PNL	YYH	ChHW
NMK	SAL	RLH	YChY	ORY	YYM
MNH	OAL	HLV	ChHW	MThH	MHM

HYW	AWM	LYN	WZH	HMW	ZYB
YRD	WShM	WHM	KHD	LRV	LShN
YOM	LLN	YOY	ABQ	DLL	YKY
WWA	TMCh	LOH	WYO	LMH	Yoch
ARR	LAR	LLN	SChY	HYW	KHB
WASh	PNCh	ShAW	MYO	HAM	MNA
ALTz	LMA	NHH	LRM	HYR	ZDN
YShM	LYTh	HYM	LLB	OSB	BWY
YQN	YWY	HWH	MRM	YThY	HKH
HAN	MLW	LMB	AHO	KAY	YHH
RYM	AChY	HKH	HMM	KWM	ChHCh
HYH	MHW	ThThM	WChP	QNY	HHW

אני	והו	חעמ	ילי	רהע	סיט
יזז	עלמ	ההה	מהש	מיכ	ללה
וול	אכא	ילה	כהת	סאל	הזי
עדי	אלד	עשל	לאו	מיה	ההע
והו	יזל	דני	מבה	החש	הרי
עממ	הקמ	ננא	לאו	נית	כלי
מבה	ללו	פוי	פהל	נממ	נלכ
ייל	ייו	הרח	מלה	מצר	חהו
ומב	נתה	יהה	האא	ענו	ירת
מחי	שאה	דמב	ריי	מנק	אומ
איע	לכב	חבו	ושר	ראה	יחו
יבמ	להח	היי	כוק	מומ	מנד

והו	הזי	לאו	ילי	אלד	כלי
סיט	לאו	ללו	עלמ	ההע	פהל
מהש	יזל	נלכ	ללה	מבה	ייו
אכא	הרי	מלה	כהת	הקמ	חהו
נתה	יחו	ההה	האא	להח	מיכ
ירת	כוק	וול	שאה	מנד	ילה
ריי	אני	סאל	אומ	חעמ	ערי
לכב	רהע	עשל	ושר	ייו	מיה
והו	נממ	דמב	דני	ייל	מנק
החש	הרח	איע	עממ	מצר	חבו
ננא	ומב	ראה	נית	יהה	יבמ
מבה	ענו	היי	פוי	מחי	מומ

אדי	ילי	כלל	יוו	והז	האל
הפה	העל	מעל	אסו	ולי	וטל
מיה	ייה	ללב	שמנ	ילכ	להז
וקה	המת	הכח	ראה	אכי	המל
מלא	האה	כחי	הוה	תהי	הנח
דימ	הלש	הנא	ולי	ווק	כתר
עמו	עמי	אחר	רלי	אסי	אני
יוי	ימז	השר	שרה	עלע	כלב
קלי	מני	דינ	דממ	הוב	ומנ
וחמ	מבר	עצמ	ריש	עהח	אחה
מיה	ניה	תבי	ואה	מנב	ארנ
פיו	יומ	ממח	מיה	עיה	נוב

העק	ליל	ירח	ומה	ילי	מהמ
אבי	ההו	ומז	עלי	אדמ	בכה
אלה	אפה	מרמ	נזק	ריח	להב
שלו	דימ	יהו	עלה	תנו	ימנ
ראל	מיש	הוא	יתי	ראש	הנה
דנכ	דמע	חוק	לבי	היה	לוי
אלה	הלי	יחס	העמ	רוח	אני
מעט	ירע	להא	והו	זככ	ימש
ניכ	מלפ	לנו	יימ	והח	החנ
ליה	מיה	רצי	יומ	בכל	המו
אחי	תכמ	הנא	עדנ	והמ	האל
ובי	יוט	סיו	לימ	המע	באש

דלי	השא	ייו	והו	ניה	ווו
ליב	שאה	עאמ	היש	ירת	סבט
יוו	אומ	ליה	והר	רלי	מבש
פאי	החי	אנא	נות	נהא	עלמ
ירל	להח	אנד	נקמ	מלה	כמת
מזר	מנד	המע	הבח	כעק	להו
יאה	חומ	מרה	והב	אני	יצל
מזי	יחז	הממ	עלו	רהע	היי
מכק	מככ	כבי	דהב	השה	לוו
חהו	ייה	פנל	אלע	וול	ליו
יימ	ערי	יחי	רלה	סאל	נמכ
מהמ	מתה	חהו	הלי	עאל	מנה

זיב	המו	וזה	לינ	אומ	היו
לשנ	לרי	כהד	והמ	ושם	ירד
יכי	דלל	אבק	יעי	ללנ	יעמ
יעח	למה	ויע	לעה	טמח	ווא
כהב	היו	סחי	ללנ	לאר	ארר
מנא	האמ	מיע	שאו	פנח	ואש
זדנ	היר	לרמ	נהה	למא	עלצ
בוי	עסב	ללב	הימ	לית	ישמ
הכה	יתי	מרמ	הוה	יוי	יקנ
יהה	כאי	אהע	למב	מלו	האנ
חהח	כומ	ההמ	הכה	אחי	רימ
ההו	קני	וחפ	תתמ	מהו	היי

This is the interpretation of the recalled combinations, with some of them being without order intentionally, because another end for the first term is arranged with the combination of the beginning of the lower ones – which is 'I am' (אני) with the head of the superior ones, which is



*WH"W* (וה"ו). Like this, it includes up to its end, and it is *MW"M* (מר"ם) for this and *MV"D* (מנ"ד) for that. And both were connected together in the secret of 'blood' (ד"ם = 44) with 'money' (ממון = 136). Therefore, concerning the four of them, two are connected from the head with the two of the end, and these two are *AN"Y WH"W* (אנ"י וה"ו = 78). And their secret is 'man, his kind' (אדם מינו = 151), 'his multitude, *MW"TMW"D* (המונו מו"ט מר"ד = 212). And indeed, its secret in *Gematria* is eminent – the stomach from the heart, filling the heart and the brain, the crown of splendor for the remnant of Israel, head and stomach and corpse. And their rule is for two that are dependable. And he should be faithful, and for two he should be a belief, for he will believe in their lives. And the rest is like this in the first order. The second is arranged in its beginning like this: From the first God's brilliance, it stems in general for me up to its end, for it is from my brain and from His mouth – and be careful with its orders. The third, which is born from the second – from the word and the Moon – is 'night' up to its end, for it conceals with fire my *SYWY* (סיוי) and goodness as *ZYZY* (זיוזי, my movement). The fourth is straight, descending down to the sixth column. And from there, it will be separated in order to conceal its understanding, until its day comes. The fifth is the second one itself, but it is arranged in a second way. And its order is changed in its place in order to conceal it, until its time comes. Furthermore, we have with us five other kabbalistic [combinations], and we will reveal only one of them now. And it is this.

<i>WHW</i>	<i>OLM</i>	<i>YLY</i>	<i>SYT</i>	<i>DMB</i>	<i>ChBW</i>	<i>MNQ</i>	<i>AYO</i>
<i>HZY</i>	<i>HHO</i>	<i>ALD</i>	<i>LAW</i>	<i>NMM</i>	<i>MTzR</i>	<i>YYL</i>	<i>HRCh</i>
<i>LAW</i>	<i>PHL</i>	<i>KLY</i>	<i>LWW</i>	<i>WHW</i>	<i>OMM</i>	<i>DNY</i>	<i>HChSh</i>
<i>NThH</i>	<i>ShAH</i>	<i>HAA</i>	<i>YRTh</i>	<i>HHH</i>	<i>YLH</i>	<i>MYK</i>	<i>WWL</i>
<i>YChW</i>	<i>MND</i>	<i>LHCh</i>	<i>KWQ</i>	<i>MHSh</i>	<i>KHTh</i>	<i>LLH</i>	<i>AKA</i>
<i>RAH</i>	<i>MWM</i>	<i>YBM</i>	<i>HYY</i>	<i>YZL</i>	<i>HQM</i>	<i>MBH</i>	<i>HRy</i>
<i>WMB</i>	<i>MChY</i>	<i>YHH</i>	<i>ONW</i>	<i>NLK</i>	<i>ChHW</i>	<i>YYY</i>	<i>MLH</i>
<i>NNA</i>	<i>PWY</i>	<i>NYTh</i>	<i>MBH</i>	<i>RYy</i>	<i>WShR</i>	<i>AWM</i>	<i>LKB</i>
<i>SAL</i>	<i>MYH</i>	<i>ORY</i>	<i>OShL</i>	<i>ANY</i>	<i>YYZ</i>	<i>ChOM</i>	<i>RHO</i>

איע	מנק	חבו	דמב	סיט	ילי	עלמ	והו
הרח	ייל	מצר	נממ	לאו	אלד	ההע	הזי
החש	דני	עממ	והו	ללו	כלי	פהל	לאו
וול	מיכ	ילה	ההה	ירת	האא	שאה	נתה
אכא	ללה	כהת	מהש	כוק	להח	מנד	יחו
הרי	מבה	הקמ	יזל	היי	יבמ	מומ	ראה
מלה	ייי	חהו	נלכ	ענו	יהה	מחי	ומב
לכב	אומ	ושר	ריי	מבה	נית	פוי	ננא
רהע	חעמ	יז	אני	עשל	ערי	מיה	סאל

This is one way from the ways of the orders of its combination, and it is that which creates from four – four Names – in the likeness of the word Genesis (ברא שית) with their exchange in *ATh-BSH* like this.

*BRA ShYTh BRA ALH ShGTh BMA ShGTh ThKTz*  
*YMATH HShMY MWATH HARTz MYThA TzBYM YPThA TzThGH*

ברא שית ברא אלה שגת במא שגת תכז  
 חמאת השמי מואת הארץ מיתא צבימ יפתא צתגה

And this is the way of the combination of the Name in its saying.

The heart is in the pillar of its heat; the little does not aid me; the sorrow of those times will not be delayed to be born. And what is the work of God? It is to send His hand to His priest. The year should be these [days]. He will untie His angel, and the grace of his blood will take it all. He rushes from the midst of the woman. A walker will come to the island of the sea. A zodiacal sign will be stated from its heat – the being of her offender. The power of the serpent is his Wheel; the *Teli* is judgments in wine. Israel will keep it. He will enlighten His people with intellectuals, until he [an intellectual] will hold the matters. Sorrow should be connected with *Yud*. A day is the word to be born, and the young *Rafael* will return [in] Israel. The minister of the day will keep him, and so is the rest. Behold, my gentlemen, my friends, and my disciples: These ways bring according to the spirituality to two great virtues, after which there is neither human nor spiritual virtue. They are the achievement of the wisdom of existence by the human intellect in its truth, and the achievement of the reception of the speech from the Lord – blessed be He – through the active intellect, which brings out our intellect from potential into action time after time. This is the way of prophecy, and the rest of the virtues of man are below these two. Therefore, each one of you should try harder to receive one of these, or even both. And this will be considered as more honorable by the Lord – blessed be He. And

therefore, you should set your hearts for the complete action.

### Portion *Veyehi BeShlach Pharaoh*

“And it came to pass, when Pharaoh had let (...)” (Exodus 13:16). A few seers will think that this second book and those that follow are not interpretations of the *Torah*, but writings that were renewed in order to reveal through them a little from the *Torah*. For I leaped in them from the way that was recalled in the first book to another way that is more excellent than it, and I set it in the likeness of the introduction for the rest [of the people]. It is no wonder that the one seeing this will think that the matter is like this. But it is possible that he will ask, “Why have I not stepped in them in the first way?”; I answer him that the judgment is with him in his saying. But as for me, the judgment is also with me in my leap, for the considerations were renewed for me, and I saw it appropriate to shorten that which I wished to prolong. And it is as the matter of their saying – the first revision and the last revision. Indeed, the Rabbi reconsidered his opinion, and so on. I already said in the beginning of this writing that, were it not for the causes that were renewed, no way I would have written this book. And so, I further say that, were it not for you asking me in your letter to complete the other four books, even though I began them, I would not have tried to complete them. This is not either because of laziness or because of the need of length, and neither because of any physical prevention. For every time I enter this way the abundance increases upon me and reveals me wonderful and unanimous ways that are the furnace of the world. It removes me from many doubts that are in my heart, and



shows me the secrets of the *Torah* and the meanings of the *Torah* with strength and deep things – with renewed languages, in the Holy Language, and in all the languages. It is as the one teaching the young lad who studies and receives the letter[s]. Then, the words with the punctuation [follow]; then, all the verses; and then, all the orders and Portions, and so on, until he emerges as a great sage at the end with the ingathering of most of his studies. So is the active intellect. As for me, the heaven and the earth bear witness that it teaches me in that way itself: “Day unto day utters speech, and night unto night reveals knowledge; there is no speech, there are no words, neither is their voice heard” (Psalm 19:3). For the speech that comes from it is according to the way of achieving the intellect. The kabbalist has already received the secret of the *Urim* that enlighten the matters, and how the *Tummim* make the heart perfect. And the Writings say: “Till there stood up a priest with *Urim* and *Tummim* (עֵד עֲמֹד הַלֵּהֵן לְאוּרִים וְתַמִּים)” (Nehemiah 7:65).

My secret is that I am a Cohen from the side of my wife, a Levi from the side of my mother, and Israel from the side of my father of blessed memory. Even though there is a change from the first order in this according to the thought of the intellect, there is no change in it for the one that knows the secret: “And Melchizedek king of Salem brought forth bread and wine; and he was a priest of God the Most High” (Genesis 14:18). And it is all the more so in the saying: “And he gave him a tenth of all” (Genesis 14:20) – for the priesthood was before the birth of Aaron, and his sons are in changing matters. Likewise, Jacob said: “And of all that You shall give me I will surely give the tenth unto You” (Genesis 28:22). Being this so, how can I have an instrument to separate from the reception of my *Talmud*

and the studies, and walk in a way besides it? Or I could try and write that which I intended to write in it. And that which I intended to write in it in the beginning is according to the simplicities of the *Torah*, or according to what I first knew about its secrets. And it is not [good] if I do this [expounding the secrets only] in a few places in front of new faces, [disclosing] the wonderful things in their meanings and in the meanings of the precepts that were already revealed in the *Torah*. [And those things] did not come to our hearts [readily], and we did not think we could ascend to this superior virtue contained in it, until he [the prophet] shows his face adorned and changing into all the kinds of shapes that can be drawn from them through the shape of the *Urim* that illuminate the eyes; until the letters illuminate sometimes as the Sun, sometimes as the Moon, sometimes as candles, sometimes as the illuminating stones, sometimes as crystal, sometimes as the marble stone, and sometimes as gold. It is the time of darkness, for no light can cross its side, but only the interpretation, the simplicity, and the saying as it is. The seer and none else besides him knows these differences in it, even though some sages will recognize a few of them and also that which will be seen about it in the mirror that does not shine – after that which he has already seen in it through the sight was already prophesized. But the one that saw it through the sight of the already prophesized things in any side of the mirror that shines is Moses. It is impossible to reveal this achievement in writing, for it is a truly Oral Law, and it is about bringing out from potential into action. If so, what should be written? How can I stop myself from writing after I have begun? Therefore, the one seeing my matters and my leaps in the verses and the matters – from one verse to another, from one matter to another – should not wonder. Our Rabbis, the true sages of the *Kabbalah* of

blessed memory that prophesized about this matter, already preceded us by saying about many matters. And this is a way of explanation for those that question: "There is neither early nor late". Now, I apologized to you and those that are similar to you in the matters of the writing, and you should put your knowledge to gather my words – and you will hear wonders in a few places.

The rule included in this excellent Portion is the matter of the quality of the Exodus and the quality of the leadership of the Lord in all that they walked through in their journeys, according to the way of the wilderness through the Red Sea 'from *Succoth* and from *Etham*' (מִסֹּכֶת וּמֵאֶתֶם). "Which is the edge of the wilderness" (Numbers 33:6) – was the first edge, until they reached *Rephidam*, whose secret is 'their separation' (פְּרִידָם = 334) governed by Amalek. It includes the quality of the chase of the Pharaoh and his host after them, with a known quantity from his entire people. And it includes the scarceness of security in the hearts of the human beings concerning the Lord, even after a few proofs and a few wonderful and strange symbols – and all the more so without them. It includes the matter of the Lord that the Lord is always with those that love Him, always helping, being useful, and saving them from the hands of whoever stands against them – up to the point that He takes on Himself their entire war, and they rest peacefully and quietly. As it was said: "The Lord will fight for you, and you shall hold your peace" (Exodus 14:14). For He – blessed be He – is 'righteous' (צַדִּיק = 204), as in the saying: "The Lord will fight for you" (יהוה ילח"ם לך"ם = 204)" (ibid.). And He will renew for you 'other *Neshamot*' (נִשְׁמוֹת אַחֵרֹת = 1411), as in the saying: "And you shall hold your peace (וְאַתָּם תַּחֲרֹשׁוּן) = 1411)". All this means that you

should accept the *Torah* until the two inclinations of each [side] of you will know and answer Him both together. And they will say: "Holy, holy" (Isaiah 6:3) – as the number of the generality of the verse, whose letters are as the Name of the Name *AHY"H* (אֵהי"ה, I will be = 21). And with its words, it is equal to the number of the Name *YHW"H* (יהו"ה = 26). And with both, they were announced, and the judgment was that with both they will be saved. This is the secret of 'holy, holy' (קֹדֶשׁ קֹדֶשׁ = 820) that I mentioned. "Wherefore do you 'cry' (תַּצַּע"ק = 660) unto Me?" (Exodus 14:15) – is [=] 'the time of the end' (עֵת (ק"ץ), according to the journey; 'wherefore unto Me' (מָה = 86) is [=] 'a strong' (אֱלִימָה), [=] 'God' (אלהים), [=] *Mem He* (מ"ם ה"), *Mem"He*. "That they go forward" (ibid.) – from here, the secret of the journey will be known together with "And they took their journey from *Succoth*" (Exodus 13:20), which is the first journey. And after that, the secret of 'And journey, and came, and spread' (וַיֵּסַע וַיָּבֹא וַיִּט) comes, about which we already mentioned a few matters.

Even though what we said about it is not even a drop of the great superior sea according to that which we should discuss about it and that which we received about it from our Rabbis and masters, all the more so it has no estimation against that which comes to us in its revelations from the mouth of the abundance of the active intellect, as it was said: "The measure thereof is longer than the earth, 'and broader than the sea' (וְרוֹחְבָּהּ מִנִּי יָם = 371) (אֶרְכָּהּ מֵאֶרֶץ מִדָּה וְרוֹחְבָּהּ מִנִּי יָם) (Job 11:9). 'The sum of the count' (חִבּוּר הַמִּנִּין) = 371 [is impossible], for it has no end, with it being the first Name of the count. And it is 'a complete one' (אֶחָד שֶׁלֵּם = 383) in the secret of [=] 'the *Chashmal*' (הַחֲשָׁמַל) Indeed, it is impossible not

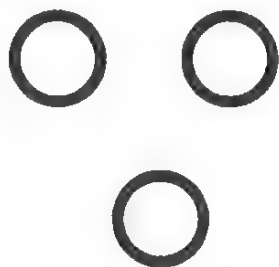


to add a thing here that includes the entire matter of the achievement according to the holy Name, after we reached its place. It is that we should say that the one achieving the secret of this Name and its matters, and secluding himself from the side of his achievement in order to achieve the speech from the active intellect through it, needs us to inform him how he should take heed of the danger in his holy action. The first thing that is appropriate to be said here according to the secrets of *Kabbalah* is that there is a need for reclusion to be wise and understanding for the achievement, and one's entire intention should be for the Lord. And that means to know the truth of existence in order to achieve the Will of the Lord. After that, he will truly worship Him appropriately according to His will. When he begins, he should take each one of his letters and drive it with the movement of his breath for a long time, so that he will not breathe between two letters more than one long breath – as much as he can bear. And then, he should rest for approximately [the length] of one breath. This is what he should do with each letter, until there will be two breaths in each letter – one for stopping during the recalling for the movement of the letter, and the other for resting between each letter. It is known by all that each breath in the nostrils is combined from the intake of air from the outside toward the inside – i.e. 'from front to back' (מב"ר לג"ו = 281) – for their secret shows the truth of the *Midda* of Glory and its essence, by which an individual will be called 'brave' (גבר"ר = 211) – i.e. [=] 'he overcomes' (ג"ו ב"ר) his potential, for through it 'he conquers' (כ"ו ב"ש = 328) the desires. And this is in the secret of *AB"G YTh"TZ KR"O ST"N* (אב"ג ית"ץ קרע שטן) with *YG"L PZ"Q ShQWTzY"Th* (יגל פזק שקוצית), which is combined from the removal of the air from the inside toward the outside. This second combination is from 'the

back' (ג"ו = 9) to the 'front' (ב"ר = 202). From both nostrils, the two ministers will be known, about whom it was said: "If all the Names of the angels change according to their work, deeds, and actions, *Michael* and *Gabriel* do not change".

For the sage knows the secret of *Shin"Tau* (ש"ת = 700), which are *Shin Tau* (ש"י ת"ו = 766), and their secret is: "A watcher and a holy one' (ע"ר וקד"ש = 700)" (Daniel 4:10). They are the secondary powers, which are the ten *Sefirot* known through the Explicit and Unique Name that will change in it [the permutation]. The use is from *MVAL* (מ"ל מ"ן, from God) or *ML MN* (מ"ל מ"ן) – one thing toward another, or from one thing to another. If so, the matter shows that *AYN MMLL* (א"י מ"ל מ"ל) is from *AYN ThMLL* (א"י ת"מ ל"ל), being only from that which is ascribed to the nostrils – i.e. the air from the outside. And the one that breaths introduces only a middle breath between the one being breathed and the one that was breathed. He, the one that breathes, internalizes the external air toward the inside, rejects the death outside, and brings it outside from the inside. This means that he accepts and gives in the secret of giving and receiving constantly up to the time of separation. And if this will lack from the living being even for one moment, he will immediately die. Therefore, it was written: "Let everything that has breath praise the Lord. *Hallelujah!*" (Psalm 150:6). And it was said: "Praise Him with each breath that you have in you". It is possible for the speaker to breathe and not utter with his lips, either during the departure of the air or during its coming in, but it is impossible for him to speak and bring in the breath together. But it is possible for the speech and the emergence of the breath to occur together. For the holes of breathing, even though they are in the

throat in general – which is a single hole – have three holes to receive and give through. And they are the two orifices of the nostrils and the mouth. The one that knows the secret of the Name of His power tripled with three  $Y''H$  (יה"י = 15), since there are two together and one alone, [knows that] the two are above and the one is below, hinting at the *Midda* of *Segol* like this.



And as its Name, *SW GL* (ס"ו ג"ל), is two and one. He will immediately know the secret of the head of the *Teli*, which has three points that are three directions [perhaps: Lines] upon which he is called 'a man' (גב"ר = 205). And in his hands, there are the ten *Sefirot*, from which the potential of the being called by the Name of God comes. The Name of *Gabriel* is explicated from the secret of the three directions, which are the essence of each body, for they are about the length, the breadth, and the depth, which are three round distances in the secret of *AM"Sh* (אמ"ש). Indeed, the secret of the three distances will be understood from the secret of the three holes. And likewise, the three senses are the three demons, which are far and close. And so, the secret of three holes equals the secret of the three heroes. Moreover, [concerning] the Name of *Michael*, behold, *Mem"Kaf* (מ"כ = 60) are two and one in

the secret of  $Y''H$ , for all of them will determine a Name and a half upon which all depends, until the six will divide into four parts – and their half will be three. But it has also ten *Sefirot* in the division of half the body in the left, while the other half is in the right. Like this, one should research the entire Formation and the Name in it according to the letters and the vowel points. Their matter will be known in the secret of 'in the beginning' (בראשית = 913), whose matter is [=] 'the great fire' (א"ש רבת"י), which is the great fire. And the midst of the house is *DG"Sh* (דג"ש = 307), whose secret is Aquarius, Capricorn, and Saturn – two and one, two zodiacal signs with one planet. For like this ten of them are combined with five. Likewise, *Yud* (10) Names with *He* (5) Names, *R"S Q"L* (ר"ס ק"ל = 390) will be equal to [=] 'heaven' (שמי"ם = 390), and it is the secret of [=] 'male and female' (זכ"ר ונקב"ה). And their division is this: Seven are from Jacob and eight are from Isaac in the combination of the *Midda* of Glory and Splendor, which are the 'Fear and the Truth' (הפחד והמפת"ח והאמת = 549), 'the key and the vapor' (המפת"ח והא"ד) – whose secret is [=] 'the gate and the key' (הבב"א והמפת"ח). Therefore, the secret of 'law' (ח"ק = 108) was hanged, and it uses the key and the gate – 'I will be, I was, and I will be' (אהיה הייתי ואהיה). The secret of *Dagesh* (דג"ש = 307) is, "His great 'fire' (אש"ו = 307)" (Deuteronomy 4:36). And it is under the *Bet* of *Bereshit* (in the beginning), for it was said that it [the *Bet*] is its [of *Bereshit*] fire as well. Behold, there are two kinds of fire – one in the midst of the body strengthening it, and another below it driving it with a quick movement and determining the beginning of each movement. These are the three points of the place, for the secret of the movement is action and circumference in the secret of 'end, end' (ק"ץ ק"ץ =



380), which are [=] 'shatter' (רצ"ץ). And their secret is the good within the serpents that shattered his brain, for it is that which acts upon the four Wheels. And behold, the vowel points are like this.

*Bet* (ב) – the *Bet* of the great *Bereshit* (in the beginning).

Likewise, there is *Resh* (ר) – *Resh* [with] 'a *Tzeré*' (צ"ר"י = 300), [=] 'an inclination' (יצ"ר). Indeed, [we also have] *Shin* (ש) – *Shin* [with] a *Chirik*, i.e. desire, preciousness. But *AYTh* ('א"י"ת) have no *Nikud* (vowel point), which is 'something out of nothing' (ש"ש מא"ן) = 411) 'to the shapeless' (לתה"ו = 441). That which moves from the word *Bereshit* is 'flesh' (בשר), and the hint at it is "For that he also is flesh" (Genesis 6:3). And it has *He* (ה"א = 6) points – i.e. six points. And they are *QS"A* (קס"א = 161). That which does not move is *ATh"Y* (א"ת"י, with me = 411), and the hint at it is that the evil inclination is 'with me'. And against it, there is the World to Come, which is the World of Letters, for they determine the secret of the World to Come. The secret of 'flesh' (בש"ר = 502) is 'crownlet' (תג"א = 601). According to the way of *ATh-BSh*, it is 'stranger' (ג"ר), and this is the secret of 'the minister in the crownlet' (ש"ר בתג"א = 906) 'recalling there *GA'* (ג"א) (מזכ"ר ש"ם א"ת ג"א = 1018). And it is 'thin' (ד"ק = 104), including the four holy Names – *W"K W"K W"K W"K* (ו"ך ו"ך ו"ך ו"ך = 78). And they are all *Kaf"Waw* (כ"ו = 26). And its secret is [=] 'heavy' (כב"ד), for they are two thousand and *Kaf"Dalet* (כ"ד = 24). And they are *QS"A* (קס"א = 161) with *Kaf"Dalet* (כ"ד = 24), 'a small liver' (כב"ד קט"ן = 185) plus another 'two thousand and twenty four' (אלפ"ם ועשר"ם וארבע"ה = 1071). Their hint is: "That I may cause those that love me to inherit substance,

and that I may fill (א'מלא) their treasures" (Proverbs 8:21). According to the necessity of the breaths, the letters carved into the heart, the brain, and the liver will move, their inner sources will open, the *Nefesh* will observe those thought letters, and the intellect will immediately abound brilliance upon the *Nefesh*. And no preventer will be left between them, not even from the side of the habit concerning the movement of the letters in their three kinds, which are the written, the uttered, and the thought – which are human [expressions]. With their increase in the habit of the movements according to *Kabbalah*, they will all return to be divinely learned. And through them, truth and lie, life and death, good and evil, and blessing and curse will be separated first in the divine intellect, [and then] in the Divine [Name] in the consideration of the combination.

I already wrote many books about this way of recalling [the Name] and the ways of its breathing with the necessity of a pause, and driving away the *Satan* and his powers from the *Nefesh* due to it[s need to be purified]. And [I wrote] about scaring the demons from before it, until neither demon nor pest will remain in any organ of the body that could overcome the *Nefesh* – i.e. preclude the intellect from any side. Behold, the achiever should then strive with all his strength in the achievement, for his preclusions are removed through the power of the Names. And no preclusion – either personal or accidental – is left from the achievement, neither from the back nor from the front, neither in the external houses nor in the internal houses from among the houses about which the phylacteries bear witness. There is no doubt that the one that recalls should delight his heart with any possible happiness, and he should play with one recalling for *Kaf"He* (25) breaths that go out and *Kaf"He* (25) breaths

that come in. For each breath compels itself to come, and always tells itself "Come, come" many times according to (...). And when it comes, it is told, "Go out, go out", until it goes out. And so, the life exists like this as long as this living being is alive. You should understand this from the secret of "Come you (...) into the ark" (Genesis 7:1); "Go forth from the ark" (Genesis 8:16). For the meaning is to revive life. From the word 'egg' (ביצה), you should understand this: The *Bet* is sealed with a *Yud*, and the *Tzaddi* is sealed with a *He*. And behold, it is 'an egg with an egg' (ביצ"ה ע"ם ביצ"ה = 324), which are the 'vessels of seed' (כל"י הזרע = 342) – *Bet* (2) for the male and *Bet* for the female. *Bet* revealed and *Bet* concealed will reveal the secret of 'this with that' (ז"ה ע"ם ז"ה = 134), and the sum of the inner ones with the external ones forever. You will understand this from *ABG"Y Th"TZ* (אבג"י ת"ץ), for in Greek the eggs are called *Abagyo* (אבגיו). And behold, the secret of 'four eggs' (ארבע"ה = 430) is [=] *Nefesh* (נפש), *Neshamah*, [=] 'shapeless and void' (תה"ו ובה"ו), for they are close to the causes of the physical inclinations after the sum and after the resemblance of the movements in the organ of birth to the recalled movements. This is because from the physical ones we will know the spiritual ones concerning this according to its place. And the understanding person should understand that those that share the nakedness do so according to this with the two Works, which are the Work of Creation and the Work of the Chariot at the beginning of *Masechet Hagigah*.

I will say after this that with the movements the Name causes the movement, for each movement determines the salvation with this exchange of *Shin"Nun* (ש"ן = 350), whose secret is: [=] 'Intellect' (שכ"ל) [=] 'is My Name'

(שמ"י). Behold, the movement is the beginning of salvation, for through the journey of the angel and the pillar the matter that changes in potential turns that which is after the nature. And the worthy are saved, and the unworthy are clouded. "Thus, the Lord saved Israel that day out of the hand of the Egyptians" (Exodus 14:30) – the secret of 'Egypt' (מצרי"ם = 380) is [=] 'firmament' (רקיע), whose waters are [=] 'bitter waters' (מר"ם). And it is the fruit of the potential of that which harms man and the world like it. Behold, the keeping of the columns that begin at the head of the page should be known through a book written by Y"H – so is His name. And they are 'coming' (הבאי"ם), 'on dry land' (ביבש"ה), *YHW"H* (יהו"ה), 'dead' (מ"ת), and 'Egyptians' (במצרי"ם) [Exodus 14:28-31. These are the first words of each line according to the Song of the Sea, as they appear in the *Torah*]. And their sign is *H"B YM"B* (ה"ב ימ"ב = 59). Concerning the letters that are at the end of the columns, their sign is *Waw* (ו) from 'walked' (הלכו), *Ayin* (ע) from 'saved' (ויושע), *Mem* (מ) from 'Egyptians' (מצרים), *He* (ה) from *YHW"H* (יהו"ה), and *Waw* (ו) from 'passed' (עברו). Behold, they are *WOMH"W* (ועמה"ו = 127). The ends of the first ones are *MHHTH"M* (מההת"ם = 485), and the ends of the following ones are *MKML"W* (מכמל"ו = 136). And their heads are *A"B BO"W* (א"ב בע"ו = 81), and the heads of the last ones are *HWMY"O* (הומי"ע = 131). Likewise, the remainder should be researched, for this is what we received and considered, for it is like this – the count of the ten things that are in its letters is 'a crown' (כת"ר = 620), in its word it is 'a healing' (עק"ב = 172), and its verses are *Yud* (י). Thus, all is 'the crown of Jacob' (כת"ר יעק"ב = 802). It is known that, concerning the one that sees one sign or more from these signs and those that



resemble them, the matter will not become known to him according to their ordering made by the tongue. He will not understand the intention in them and their right meaning, but only with *Kabbalah*. As you may say metaphorically, the *Lamed* (ל) of the word, "Unto a foreigner (לנכרי) you may lend" (Deuteronomy 23:21), is in *Kabbalah* the shape of his neck that goes upwards above all the letters, being an inverted shape in its superior head. And it is in the likeness of this shape.



It is because its head looks below and backward, and the rest of the *Lameds* in the *Torah* is all with heads that look ahead, as it is known by any writer and any man with intellect. For this is not an action in vain. We already received orally the essence of the intention in this change here. And perhaps, we should recall its meaning in its place or somewhere else, if we have no preclusion – with God's help.

We will return to say that the matter of the Song is a remark about the compulsion of the admission to the Lord – blessed be He – for any good and its opposite – either general or particular. Indeed, the Song of the one that included all the sayings should be wonderful as he is. And indeed, its words tell about wonderful futures, which are extra to that which comes in the simplicities of the wonderful things. Our witnesses are his saying, "Then sang Moses" (Exodus 15:1), and the saying, "You bring them in,

and plant them" (Exodus 15:17). For they speak about the future, and all the more so is his saying at its end, "The Lord shall reign forever and ever" (Exodus 15:18). For this is a loyal witness, since it is the end of all time. We already hinted at the matter of the proof with the Tree and the bitter waters. What is [further] included in this Portion from the matter of the manna given by Him, blessed be He – "Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day" (Exodus 16:4) – is His saying, "That I may prove them, whether they will walk in My law, or not" (ibid.). He showed with this that He compelled any child of Israel to "Cast your burden upon the Lord, and He will sustain you" (Psalm 55:23). This is because the great preclusion that human beings have from the divine achievement is the craving for food, for their entire proof was related only to either a food or a drink, except for the fear of death from their enemies. All this is the matter of the strong government of nature, in which man changes in his matter together with the rest of the animals. The Lord revealed to us this thing, and He wishes us to truly trust in Him up to the point that, if we have food only for one day – being it two meals, according to the essentiality – we should not worry about the food for tomorrow – and all the more so about a greater remoteness, such as a week, a month, or a year, or even more than these. For how can the fool live by adding worry to the longevity? He removes his concern for this by learning a thing by which he will know his Creator. And the Lord will be forced to punish him for this, until the concern will increase, even if he will be enriched with great wealth. For there is no power in wealth to depend upon as there is power in the Lord – blessed be He – to trust in Him. And this is because every man knows that the bodies exist and lack. And when the

body lacks, the wealth will remain in the hands of either righteous or wicked heirs. Moreover, it is possible for the wealth to escape his hands during his life, and he will return to be a tormented poor man. "For riches certainly make themselves wings, like an eagle that flies toward heaven" (Proverbs 23:5). And the one that trusts in a thing that does not exist has no existence himself. But the one that trusts in a thing that truly exists as it is appropriate to trust in it – as it was interpreted by those that have security and know its essence – behold, he exists in every way as the existence of the One in Whom he trusted.

This is why the Lord said: "That I may prove them" (Exodus 16:4). For through this the trusting one will be proved. He said, "Whether they will walk in My law, or not" (ibid.), to inform us that the intention of the proof is the consideration of walking in the Law of the Lord that is ascribed to Him, and nothing other than this. For this is why it was said, "In My law" (ibid.), and we have received that it is the secret of the Name, as it was said: "For I give you a good doctrine; do not forsake my teaching" (Proverbs 4:2). For 'doctrine' (לק"ח = 138) is [=] 'part' (חל"ק) and 'good' (טו"ב = 17) is [=] *WH"W* (וה"ו). And in *ATh-BSh*, the former is 'the *Nefesh*' (הנפ"ש = 107), and the latter is *PTz"P* (פצ"פ = 17). "For I give you an essence from the essence of My *Torah*" – and it is that you should not forsake it, admitting that it is in our hands, as He said: "For I give you" (ibid.). After it is with us, the judgment is to hold the divine gift – and all the more so to give thanks for the good portion: "For the portion of the Lord is His people" (Deuteronomy 32:9). Do not read 'His people' (עמו), but 'with Him' (עימו). The manna is the potential of food. It is also the water, and it is the natural essential food. The secret of 'the food' (המזון = 108) is

[=] 'from the living' (מ"ן ח"י), 'the half of a leader' (חצ"י = 216), 'half' (חצ"י = 108). And it is the secret of *H"W* (ה"ו = 11), which is 'half the food' (חצ"י המזון = 216), and also [=] 'the law of the food' (ח"ק המזון) [=] 'and half the time' (וחצ"י הזמן). It was said: "I shall command the *Shabbat* and the judgments bitterly" (*Sanhedrin* 56). And behold, the combination of 'the *Shabbat*' (השבת) with 'bread' (לחם) is 'days' (ימים). It was said: "And the house of Israel called the name thereof Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey" (Exodus 16:31). Combining 'manna' (מ"ן = 90) with 'seed' (זר"ע = 277), behold, you have 'evil time' (זמ"ן ר"ע = 367), which is truly a white grain. Indeed, 'evil' (ר"ע = 270) is a quarter of an hour from 'a nose' (א"ף = 81). This is that which adjured this thing called 'evil' (ר"ע = 270) with the Name 'good' (טו"ב = 17), for its secret is 'My Name is *WH"W*' (שמ"י וה"ו = 367), which is 'the quarter of life' (רבי"ע = 350) – whose secret is [=] 'My Name' (שמ"י), the turn of good into evil through the potential of the superior Tree of Knowledge. Therefore, this combination will bear witness for you about its matter without the three matters that we had recalled. It is in the secret of 'living' (ח"י = 18) [=] *Yud"Chet* (י"ח). And behold, three times one are completed with the three of them – one of them being a Name and a half – for their secret is *K"W Z"W* (כ"ו ז"ו = 39).

In the fiftieth, each one will ascend *Bet Ayin* (ב' ע' = 72) rungs. And behold, then 'man' (האדם = 49) will be a complete man, and he will cleave '*Yud Chet* waters' (י' ח' מ"ם = 108). And the first will be *Yud* (י' = 10), the other will be *Yud"He* (י"ה = 15), and the last will be *HY"H*



(הי"ה = 20) – and you should understand this well! With this being so, what other way do I have to discuss about the simplicities of the *Torah* or its secrets besides the way of delivering the keys? The keys [stand] for themselves. They cannot be the tools of openings, for whoever thinks about himself that he understands should ask to open the closed gates in the casing of prophecy. In them, they were drowned after the ways of the Lord. We have done our writing with seers as the Lord did with us, for up to *Yud"Chet* (18<sup>th</sup>) years old He did not bring our intellect out from potential into action completely, until a birth was renewed from it that was combined from the two achievements of the sensual [and intellectual] combinations. And it is that we saw the *Torah* with the *Urim* with our eyes, and with the *Tummim* in our hearts, in its meanings. Therefore, we should return to say that this is 'one jar' (צנצנ"ת אח"ת = 1089), for there is 'manna' (מ"ן = 90) in *Gematria*. And behold, its secret is 'the layer of seed' (שכב"ת זר"ע = 999) combined with 'the power of feeding' (כ"ח הז"ן = 90). The proof is: "And put (...) therein' (ות"ן שמ"ה = 801)" (Exodus 16:33) – [=] 'the *Neshamot* (הנשמ"ת). Likewise, there is his saying, "An *Omer* full of manna' (מל"א העמ"ר מ"ן = 476)" (Exodus 16:33), which is the [=] 'Nefesh in the blood' (נפ"ש = 386), 'the circumcised and the uncircumcised' (המ"ל = 386) – the circumcised man and the uncircumcised man, for the secret of [=] 'Omer full of manna' (מל"א העמ"ר) is [=] 'a language' (לשון). The proof is his saying, "And lay it up' (והנ"ח את"ו = 476)" (ibid.), which is [=] 'the sign of prophecy' (אור"ת = 476). For the secret of 'and lay it' (והנ"ח = 69) is [=] 'the prophecy' (הנבוא"ה) and the word 'it' (אותו) lacks the *Waw* (ו), and it is 'a sign' (אור"ת = 406). The saying,

"Before the Lord" (ibid.) is the matter of the Interior. Concerning the saying, "To be kept throughout your generations' (למשמ"ת לדרתיכ"ם = 1714)" (ibid.), its secret is [=] 'for the user, for the *Midda* of Sinai' (למשתמ"ש למד"ת סינ"י). Likewise, "Before the Testimony' (לפנ"י העד"ת = 649)" (Exodus 16:34) is [=] 'for the eyes of knowledge' (לעיני"י הדע"ת). "To be kept' (למשמ"ת = 1010)" (ibid.) is [=] 'to mark the man of integrity' (לשמ"ר ת"ם). "Mark the man of integrity, and behold the upright" (Psalm 37:37) – (..) interpreted by my mouth.

If someone says, "If we walk in the way of taking each word, combining it, and inverting it, behold, we will drown in the great sea, lose the power of thought, return back [with empty hands] from any achievement, and die not in our right time", we should tell him: This way is deeper a few thousand and ten thousand times according to that which we had achieved in its paths today. Behold, we went deeper into it down to the depths of the depths of each point found in the *Torah*, and we did not die but rather lived in them. For we trusted in their saying: "He who comes to be purified is helped". And behold, we neither sunk nor drowned in the Red Sea, but we passed it on dry land. And the waters were as a help and a wall for us in the wisdom on our right and on our left. Indeed, we now wish to reveal a general thing. It is the matter of the war of Amalek, for we already included the proofs and discussed their essence. Behold, 'Amalek' (עמל"ק = 240) is [=] 'beating people' (ע"ם ל"ק), [=] *MOL"Q* (מעל"ק) with stones, [=] 'bitter' (מ"ר) [=] 'as his spirit' (כרוח"ו). Behold, it was said about Yehoshua: "And Yehoshua discomfited Amalek and his people with 'the edge of the sword' (לפ"י חר"ב = 330)" (Exodus 17:13) – which is [=]

'the fruit of milk' (פִּרְיִי חֲלָבִי). For this was in his mouth in the hands of Moses. 'And Aaron, and Chor' (וְאַהֲרֹן וְחֹרִי) = 482) are [=] 'his dreadful spirit' (רוּחוֹ הַנּוֹרָא), for through his hands he stays up – one being on one side, and the other on the other side. "And his hands were steady until the going down of the sun" (Exodus 17:12) – until the light of the contemplations darkens and the day return to be night. And the morning will be evening through the power of the ten *Sefirot* of the fingers of the hands known by the kabbalists. It is the secret of "The hand' (יָד = 14) upon the Throne of the Lord" (Exodus 17:16), for through the word 'he' (הוּא = 12) – the Throne – will be completed. And the Name will be completed in the secret of Yehoshua – a complete *YH"V* with the *He* of Moses, for then the Name of the Lord is complete. Therefore, "The Lord will have war with Amalek from generation to generation" (ibid.) – with *MOL"Q* (מַעֲלִ"ק = 240), with the dependant, for the curse of God depends on what is in His power. And when it goes out into action, He wins the war. This is, "You shall blot out 'the remembrance' (זִכְרִי = 227) of Amalek from under heaven; you shall not forget" (Deuteronomy 25:19). You will not live; forget about overcoming it [death], for its power depends on [the situation] under the heaven. Know the rule of the following Portions – I will include them together. And then, discuss them in general according to what comes at hand. And about this, it [what we said] is more than enough according to the Glory of the divine abundance that abounds on us – with God's help.

## The Remaining Portions

Know my brothers, truly, that each of the remaining seven Portions contains wonderful wonders. But due to their length, we will include them together and shorten their matters. We will say that our intention in this book was to awaken the hearts of the sleeping. And whoever will not be awakened by that which we said in this book – in the four Portions that it has – will not awaken [even] with us smiting his head and shattering his brain with a smith's hammer. For about him and those that resemble him it was said: "And they shall sleep a perpetual sleep, and not wake" (Jeremiah 51:57). And indeed, with that which it was said, it was also said: "And many of them that sleep in the dust of the earth shall awake" (Daniel 12:2). And the dead will live after the death of the vessel-like living beings. The one that wishes to eat and drink, and to marry and be married, is the one called with his powers, "Cattle upon a thousand hills" (Psalm 50:10). For it is the first letter of the alphabet, and they are 'cattle from [their] meditating' (בְּהֵמָה מֵהִרְהוּרִי = 909) on the alphabet. And 'his house is *Shin*' (וּבֵיתוֹ שִׁין = 784), for the secret of the Name is revealed from *ThShRQ TzPOS NMLK* (תִּשְׂרָק צַפְעֵס נַמְלַכ), etc.

Portion *Yitro* (Exodus 18:1) contains the giving of the *Torah*. The Portion on "Ordinances" (Exodus 21:1) is the one in which the *Middot* were included. The Portion of "They take for Me an offering" (Exodus 25:2) has the secret of the abode. The section of "And you shall command" (Exodus 27:20) contains the garments of priesthood and a few sacrifices. "When you take" (Exodus 30:12) contains the *Shekalim*, the tools for washing, the oil for the holy ointment, the incense, the drawings upon it,



the secret of the *Shabbat*, the secret of the giving of the *Torah*, the tablets, the work of the calf, the matter of the tent of meeting, and the secrets of the second tablets with the *Yud"Gimel* (13) divine *Middot*. [It also includes] warnings about idolatry, the matter of the three times, the making of the covenant according to the *Torah*, the sitting of Moses in the superior mount, and his closeness to the Lord, for the skin of his face radiated. Portion "Assembled" (Exodus 35:1) contains the keeping of the *Shabbat* and the precepts of Moses to Israel about the building of the tabernacle and all its tools. [And it also contains] the offering brought by the willing-hearted from among the people, the women, and the work of the tabernacle, which they made into action. With Portion "These are the accounts" (Exodus 38:21), He sealed this book, and its matter is the work of the abode. Behold, He began in this book with the Names and completed it with the *Sefirot*. And the completion is in the completion of the work of the abode. The Lord informed us in which day the tabernacle was built, and it was in *Nissan* on the first day of the month, as in the saying: "And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up" (Exodus 40:17). And he recalled all the repairing of its pillars up to "So Moses finished the work" (Exodus 40:33). And after the completion of all, it was said: "Then the cloud covered the tent of meeting, and the Glory of the Lord filled the tabernacle" (Exodus 40:34). The cloud, the fire, and the Glory together prevent the journey. And with their departure, the journey will be found. Indeed, the cloud and the fire exist day and night, and the prevention of movement is not from their side, when the Glory does not fill [all]. If so, the essence of rest depends on the Glory when it is seen, and the movement [depends upon it] when

it is concealed. As it was said: "And whenever the cloud was taken up from over the tabernacle, the children of Israel went onward" (Exodus 40:36); "But if the cloud was not taken up etc." (Exodus 40:37). This cloud, which is the cloud of the Glory, is not the first cloud recalled above, for it was said about it: "And the Lord went before them by day" (Exodus 13:21). For this is the cloud that goes before them. "And the angel of God, who went before the camp of Israel" (Exodus 14:19) – for he is the one about whom it was said: "And the Lord went before them" (Exodus 13:21). For his secret is he and the house of his judgment. Behold, he returns back: "And went behind them" (Exodus 14:19). And it was said: "And the pillar of cloud removed from before them, and stood behind them" (ibid.). If so, this is not the first cloud itself, for this is the second. It is the cloud of the Divine Presence, and the first is not the second one recalled here. This is the secret of the matter of the entire prophecy. Our Rabbis of blessed memory said that there were seven clouds of Glory. And it is easy for the one that knows how to distinguish between the clouds to receive the prophetic abundance, for the matters are many. This is known from the form of the living creature and from the four moistures, which are the elements and the roots for anything that was combined from them under the Wheel of the Moon.

Now, I will return to discuss in general about that which I said concerning the seven Portions. It is that, concerning what appears in Portion *Yitro* from the matter of the giving of the *Torah* and what is bonded to it before the ten things and after them, the intention in this is to inform us about the truth of prophecy and its essence, and the truth of the leadership and the shape of the keeping – of the particular, the Israeli, the Levi, and the Cohen. It is to

inform us about its separation from all of its matters and to bring us to be under the wings of the Divine Presence according to the true way, and not according to the imaginary one. For there is no doubt that it was already interpreted for us that prophecy comes only to the one that prophesizes according to the way of the combination of the letters with the knowledge of its ways, paths, sequences, and orders of understanding – and the ways of the secret of the *Sefirot* in the achievement of the secrets of the matters of the Names. If so, discussing the interpretation of the things according to this way is still very far from our intentions, for I intended in this book according to its essence nothing else besides revealing how the existence of the *Torah* was according to its essence, and that the knowledge of the interpreters according to the ordering of their things is very far from the knowledge of the Giver of the *Torah* – blessed be He. But He – blessed be He – corrected the ways for man in which he should ascend from one rung to another, until he reaches little by little the rung of prophecy. For the whole Creation of man was [aimed] at it, from the side of him being a man called by the Name of *YHWH*, by the Name of *Elohim* (אלהים = 86), by the Name of *Adonai Elohim* (אדני אלהים = 151), by the Name of the Angel of *YHWH*, and by the Name the Angel of *Elohim* from the side of ordering the symbolic combination that is between us and Him – blessed be He. The one that is far from Him – blessed be He – in the essence of farness is the one that departs from the way of prophecy; and the one that is closer to it is the one that is closer to Him according to his farness and closeness from the Lord – blessed be He. If so, how can we discuss about the achievement of prophecy according to the simplicity or the interpretation when this book was written only for the one that prophesizes? Therefore, we

will recall nothing concerning the giving of the *Torah* here, for it is not something that should be written in a book. For its way is to receive this matter mouth to mouth. That which appeared in Portion on “Ordinances” will introduce the divine *Middot* combined with the existence, with the division of blood into two halves, with him saying about one part: “Behold the blood of the covenant, which the Lord has made with you in agreement with all these words” (Exodus 24:8); and the end of all [the parts] is: “And they saw the God of Israel; ‘and there was under His feet’ (ותחת רגליו = 1063)” (Exodus 24:10) – [=] ‘exile, freedom’ (גלות חירות). Such is the *Midda* in that work, being the secret of the Work of the Chariot and Creation according to the likeness of the ordering of the scale concerning the image that displays the *Middot* – the scale of merit and the scale of defect, the *Midda* of Mercy and the *Midda* of Judgment. “Of sapphire stone” (ibid.) – (..) is the secret (.....). “And the like of the very heaven” (ibid.) – will be known through the Name of the object/essence; (..), ‘the fate’ (הגורל = 244) is the [=] ‘essence of Aries’ (עצם טלה) upon the ancient. “And upon the nobles of the children of Israel” (Exodus 24:11) – who received the nobleness and the abundance. “He did not lay His hand” (ibid.) – (..) [He withheld] His power from appearing before them in a physical shape. For it was said: “And they behold God” (ibid.) – prophesying in a general way and receiving in a particular way with delight. And they rejoiced in the brilliance of the Divine Presence, as Onkelos translated: “And they rejoiced their sacrifices as if they ate and drank” (Exodus 24:8). The joy that was likened to food (...) is (..) that which is hinted in Ecclesiastes about receiving the wisdom, (..) for it is the everlasting joy. The dwelling on the mount and in any place is, “Forty days and forty nights” (ארבעים יום וארבעים לילה) =



783)" (Exodus 24:18) – [=] *H"Sh B"O W"Th* (ה"ש ב"ע, oaths). He recalled the heart of the Names, which are [=] 'the Names of the heart' (שמור"ת הלב), for he received the abundance from the Lord and [=] 'madden *Satan*' (ומשג"ע השט"ן). "And they that are wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars forever and ever" (Daniel 12:3).

What appears in Portion "Take for Me" is the matter of the tabernacle, in which the shape of existence became known entirely. If its matter will become known properly, behold, we will know any living creature from those that exist. And what is the need for the wisdom of researchers or the thought of the seers in a place where it is possible to achieve the intention of the Lord and the secrets of existence according to the *Torah* that illuminates every obscurity found in the hearts of the human beings? Still, I will say more than this. The words of the Prophets, the Writings about the Holy Spirit, the words of the *Mishna* and the *Talmud*, and the tales are all explicated in the *Torah* for the one that truly knows and recognizes it. And it also has all the languages in it, for all this is with *Kaf"Bet* (22) letters. All is in the *Torah*. The matter of the tabernacle that includes all is a loyal witness (..) about the word of the Lord concerning the Temple. (..) it was written: "And there I will meet with you, and I will speak with you from above the ark-cover, from between the two *Cherubim* that are upon the ark of the testimony, of all things that I will give you in commandment unto the children of Israel (וְנוֹעַדְתִּי לְךָ שֵׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִּים אֲשֶׁר לְפָנֶיךָ אֲרֹן הָעֵדֻת אֵת כָּל אֲשֶׁר אֶצְוֶה אוֹתְךָ אֶל בְּנֵי יִשְׂרָאֵל)" (Exodus 25:22). And the table, (..)the tabernacle, the tent, the boards, the veil, the candlestick, (..) the court, and the

rest of the instruments and their correction, all of these are general on one side and particular on another side. And on another side, they are the general of the general ones, and on another side they are the particulars of the particulars. We need to learn them well, some according to a general [way] and [some according to] a particular way, until all is known. What appears in Portion "And you shall command" is the matter of the sources of light and their power, to inform about the secret of "The spirit of man is the lamp of the Lord, searching all the inward parts" (Proverb 20:27) – the freedom of all the chambers of the stomach of the *Torah*. The garments of priesthood are for the matter of the potentials that dress in the garments – the adjuring of the spirits toward the Names. Therefore, it was hinted in the secret of "Two onyx stones, and grave on them the names of the children of Israel. Six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth (שְׁתֵּי אֲבְנֵי שֹהַם וּפְתֻחַת עֲלֵיהֶם שְׁמוֹת בְּנֵי יִשְׂרָאֵל: שֵׁשֶׁה מִשְׁמֹתַם עַל הָאֶבֶן הָאֶחָת וְאֵת שְׁמוֹת הַשֵּׁשֶׁה הַנּוֹתָרִים עַל הָאֶבֶן הַשֵּׁנִית כְּתוּלְדָתָם)" (Exodus 28:9-10). This is the inner birth, 'and the engraver and the skilful workman' (וְחַר"ש = 830) are the witnesses. Behold, you should put Names: "Stones of memorial for the children of Israel" (Exodus 28:12) – the *Midda* of Glory. "And Aaron shall bear their names" (ibid.) – Mercy [comes] from here. And so is the secret of "You shall not take the Name of the Lord your God in vain" (Exodus 20:6). [Take] from "And bear (...) the breastplate of judgment", and its work, four rows of stones, and their names. It was said: "And the stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, everyone according to his name, they shall be for



שֵׁתִּים עֲשֶׂרָה עַל שְׁמָתָם פְּתוּחֵי חוֹתָם אִישׁ עַל שְׁמוֹ תִּהְיֶין (לְשֵׁנִי עֲשֶׂר שְׁבֹט) (Exodus 28:21). That which is drawn with the breastplate should inform about the essence of the potentials that prosecute, precluding the achievement in nature. Therefore, some will stand against them in their opposite. And behold, “Onyx stones, and stones to be set, for the ephod, and for the breastplate” (Exodus 25:7) are *Yud”Bet* (12) stones. And the Names are written upon them (...) truly, thus: *A”WA”W W”A* (א”ו א”ו ו”א = 21). One over the *Yud”Bet* (12) Names corresponding to the *Yud”Bet* stones, (...), ‘for the enemy’ (לְאוֹיֵב = 49) will know this and take heed of a preventer. (...) the potential of the Names is ‘in me’ (בִּי = 12), which is upon the heart of the priest “For a memorial before the Lord continually” (Exodus 28:29). It was said: “And you shall put in the breastplate of judgment the *Urim* and the *Tummim*; and they shall be upon Aaron’s heart, when he goes in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually וְנָתַתָּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתְּמִימִם וְהָיוּ עַל לֵב אַהֲרֹן בָּבֹאוּ לִפְנֵי יְהוָה וְנִשְׂא אַהֲרֹן אֶת מִשְׁפַּט בְּנֵי יִשְׂרָאֵל עַל לְבוֹ לִפְנֵי יְהוָה תִּמְיֵד) (Exodus 28:30). (.) And the excellent writing shows wonders of one Mind to the individuals. And behold, it reveals the secret of the potentials of the heart of the one that has the prophecy and the ordinance of My spirits. And their secret is only revealed to the humble ones – the flowers of priesthood – mouth to mouth. And the plate is the key: “Like the engravings of a signet. Holy to the Lord” (Exodus 28:36).

Holy *Lamed*  
*YWHW*

From above  
From below

Behold, the masters of the combinations know this secret in the beginning of a thought, and it requires no interpretation. And the rest of the garments will become known from these. The sacrifices will be revealed in the Book of Leviticus, for it is the key of sacrifices, and *Yom Kippur* (the Day of Atonement) is from their generality. Concerning that which appears in Portion “When you take” according to the particulars, the hardest of it is the matter of the work of the calf, being read and not translated as well. That which appears in Portion “Gathered” and “These are the accounts” is already known from what happened in Portion “The offering”. And all has one single intention, but it was written and multiplied in order to awaken by it the hearts to the secret of the precepts at first, and to the secret of the work after that. Behold, what I intended to write in this second book called “The Key to the Names” is completed – praised be the Lord! Indeed, being it appropriate according to a few opinions that this book should have been called “The Key to Names”, as I have called it (...) (the copyist said: From here up to the end, four more pages are left. Three are hard [to read] and repulsive, and one is entirely erased. Of course, the rest of the pages did not give us an easy time, but with the great help of God we have managed to perfect it. At the end, I bring those three pages as they appear in the writing, and whoever can add in the brackets what is missing will be blessed).

I (.) meaning (.) from him being in the likeness (.) Therefore, (...) this book with this seal is to inform about this (.) of (.) this thought. They are opinions (.) [in the] middle, and I will say that the intentions of everyone that writes a book are (...) to be over two ways – the first (.)



telling that which already came to him from the wisdom; the second is to increase the wisdom of those that take into consideration his book, until that which came to him will come (..) [to them]. For the heritage of wisdom is not inherited by the sons as the rest is, but it is from the wisdom (..) [of the Lord] for the disciples. And it is also to inform about the power of the testator to his heirs. (..) [There are] two benefits: One is for separating his opinion from the opinion of the mass of the people; and the second is to receive the heritage of the World to Come. And since the power of being and losing [one's life] includes everything, it was only appropriate for the sages to deliver their wisdom in their lives to the disciples found before them in writing and also orally, and to the distant ones in writing alone. And of course, after their death there is nothing oral [left], neither for the distant [one] nor for the close [one], for then everyone is distant in the essence of distance. And had the books not been written, the wisdom would have been lost and ended with the end of the bodies, as it was hinted in saying, "And wisdom shall die with you" (Job 12:2). Indeed, any wisdom written in a book will exist according to the existence of the book and its copies. And if the copies increase, there will be a reason for that kind of writing to remain, as the matter of the Book of Formation ascribed to Abraham our father of blessed memory, which is found with us today. If the thing is so, it is impossible for me, (...) and those that resemble them from among those that preceded them, from the heads of their generations, from the disciples, from those that will come after them, and from their sons and disciples up to Moses our Rabbi of blessed memory that any wisdom will confirm that the book and its writer (..) the [said] things are enough to bestow through them two Worlds – This World and the World to Come. And it is proper to inform (..) the

heritage is in the study of the *Kaf"Bet* (22) letters of the *Torah*. And He ordered us (..) a place that is imprinted in each one of us since the time of Formation (..) in the uttering, He delivered to us. And the nature together (..) The nature is alone, except for that which is delivered to us (..) According to the way of the study and the habit, if we wish to grow wiser (..) [we should permute] the letters; the permission is with us. And if one of us does not wish another letter, he will never know it, and we will be judged (..) combined between us and the nature, if (..) for the nature to cancel our choice (..) the internal that is imprinted in us is according to our temper and does not hold adispute. Therefore, man is not worthy of prophecy (..) for it also (..) in its delight, as you may say metaphorically. A man that is not worthy of kingship is not punished for not being a king. He does not enjoy the pleasure of being a king according to its essence as well. And indeed, concerning the one feeling that he is worthy of kingship, since he is from the seed of kingship and he is the son of a king, if he does not try hard to rule, his judgment will be to be punished for his laziness. And behold, it is known that all in Israel are sons of kings (..) we are all sentenced to it (..) sentenced to it, and the proof is their saying. For this [reason] the serpent came to Eve and casted upon her the filth. When Israel stood upon mount Sinai, their filth ceased, and their saying, "Did the filth of those that did not stand there cease?" (..) We are all the children of Israel together as one (..) each man according to his potential, and after the *Torah* (..) for it is this in which he has the essence of the intention (..) "And He gave unto Moses, when He had made an end" (Exodus 31:18). It was written, "As his bride (ככלתו)" (..) in the Song of Solomon, which is the most holy. The judgment (..) he tries hard to reach this with all his strength. And when will he find it

and where? (..) The judgment is to confirm it and [walk] a solitary (..) way (..) worthy of ascribing it as well (..) you should interpret it according to its simplicity (..) for this intention itself, and it is (..) those that seek prophecy and demand it (..) lovers to bring them to it. And if (..) [meditate] upon a deep shape, knowing that the entire *Torah* is the Names of the Lord – blessed be He – according to the ways that I have recalled to those that recall it (..) [forgive] me for [disclosing all this] (..) the judgment is to call the Name of (another blank page).

**The end of the Key to the Names**

